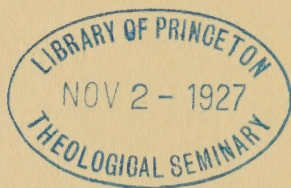
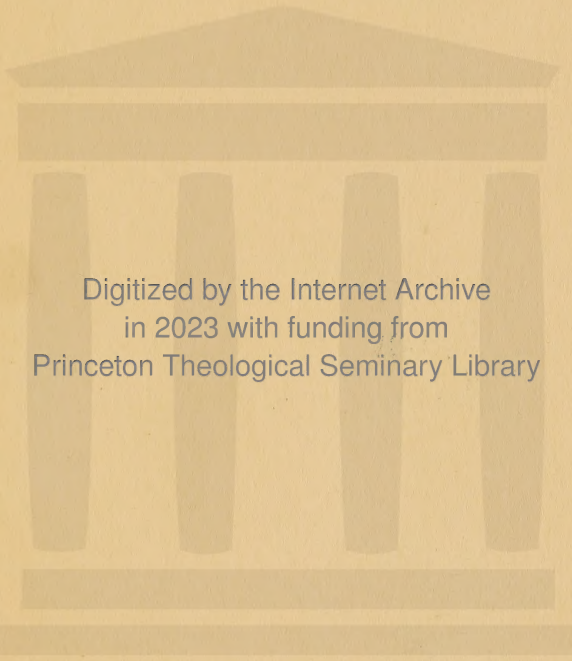


THE
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THROUGHOUT THE WORLD

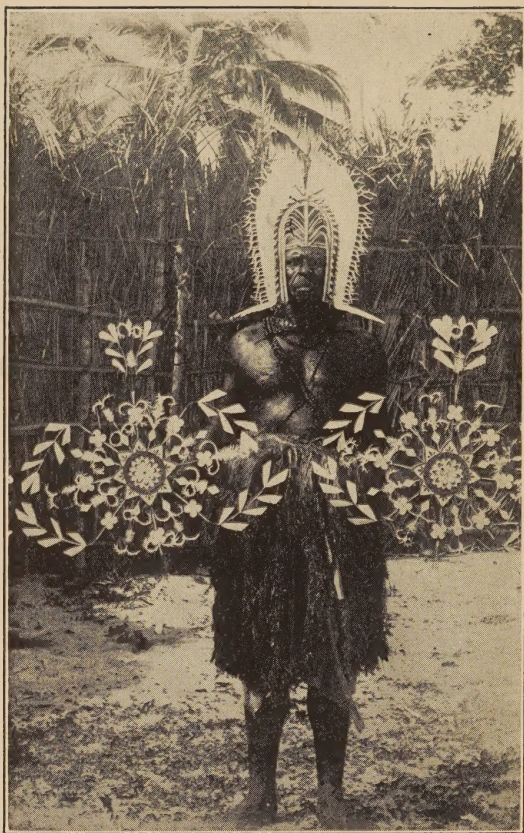


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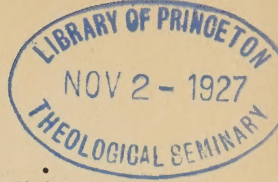
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THE ANGLICAN COMMUNION
THROUGHOUT THE WORLD



THE CHURCH'S PROBLEM

Can she make the Christian religion a vital force among the many diverse races of the world? Above is shown an islander from Torres Strait, wearing head dress and play ornaments. It is with the task of carrying the Gospel to such races that this volume is concerned.



The Anglican Communion Throughout the World

*A Series of
Missionary Papers from the Field*

REPRINTED FROM
The Living Church

AND EDITED BY
CLIFFORD P. MOREHOUSE
MANAGING EDITOR

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INTRODUCTION



THE papers collected in this book ran serially during the winter and spring of 1926-1927 in *The Living Church*. Each of them was written in response to a request to the Bishop of the diocese concerned for a brief account of his see, to be written either by himself or by someone to be designated for the purpose.

The dioceses selected were generally those least known to American Churchmen, as the purpose of the series was to give these a broader view of the varied activities of the Anglican communion, of which their Church is a part, in the most remote corners of the world. American foreign missionary districts were excluded from the first, as this field is admirably covered in the *Handbooks on the Missions of the Episcopal Church*, published by the National Council, 281 Fourth Avenue, New York City.

Some interesting facts seem to underlie the whole series of these papers, and perhaps we may be permitted to draw from them a few general conclusions. In the first place, it is apparent again and again that the Anglican Church is not exclusively adapted to English-speaking white men, but that on the contrary it is adaptable to all races and peoples. In China and Japan, in India and Singapore, in the heart of Africa and in the scattered islands of Polynesia, we find men and women of every race and color reciting the same Creeds, partaking of the same Sacraments, hearing the same Divine Liturgy, not in the dead language of an obsolete civilization but each in his own native tongue. Thousands upon thousands of Christians in every quarter of the globe are bound together today in the fellowship of the Holy Catholic Church in communion with the see of Canterbury.

A second fact, which is an outgrowth of this first fact, is the emphasis placed by the several bishops upon the extension and increase of the various native priesthoods. Thus the Bishop of Nyasaland writes (page 78), "It is a definite part of the mission ideal to train African clergy to carry on the work," and again: "From the beginning the mission has aimed at training Africans to be priests, and . . . it looks forward eventu-

ally to leaving Africa a self-contained, self-supporting Church with African bishops and priests in full communion with the Church of England, but in no way more dependent on it than are the provinces of the Anglican communion in South Africa, America, or Australia." Similarly the Rev. F. F. Gladstone, chaplain to the Bishop of Dornakal, the only bishop of East Indian blood, writes (page 112): "In Dornakal itself till last year there had never at any time been an English person residing; the Dornakal Cathedral, of which the foundations have recently been laid, is to be built in the Indian style of architecture; and in the Dornakal Divinity School the instruction is almost entirely given in the Telugu language. The same is becoming true of the clergy. There are now fourteen English missionary clergy working in the diocese, whereas the number of Indian priests and deacons is very nearly a hundred."

Everywhere there seems to be the healthy realization that the future of the Church depends upon its ability to adapt itself to all sorts and conditions of men. Here is perhaps a lesson to be learned by Churchmen in America, with its thousands of immigrants who arrive each year from every nation under the sun.

A third fact brought out by these papers is the widespread influence of the Anglo-Catholic revi-

val. Whatever may be the case of the mother Church in the British Isles, in most of her overseas missions the Catholic revival is an accomplished fact. Thus Fr. Treen, in his paper on The Church in the Bahamas, writes, "It is well for us to remember here that the fulness of the Catholic faith has been taught and practised in these islands for the past fifty years, and that the Romanists did not come here until about twenty-five years ago." So, also, the Bishop of Zululand writes (page 100) that the Mass "is, of course, the chief service everywhere," and that "Confession is not the rule except before baptism and confirmation, but especially at the great festivals they [the Zulus] make much use of the sacrament of Penance."

In conclusion, may I express on behalf of *The Living Church* and the publishers of this volume our sincere thanks to all who have contributed to it? One of our contributors, the Rev. Alfred W. Treen, died in the Bahama Islands December 31, 1926. He was a former priest of the diocese of New York and had many friends in the American Church. May he rest in peace.

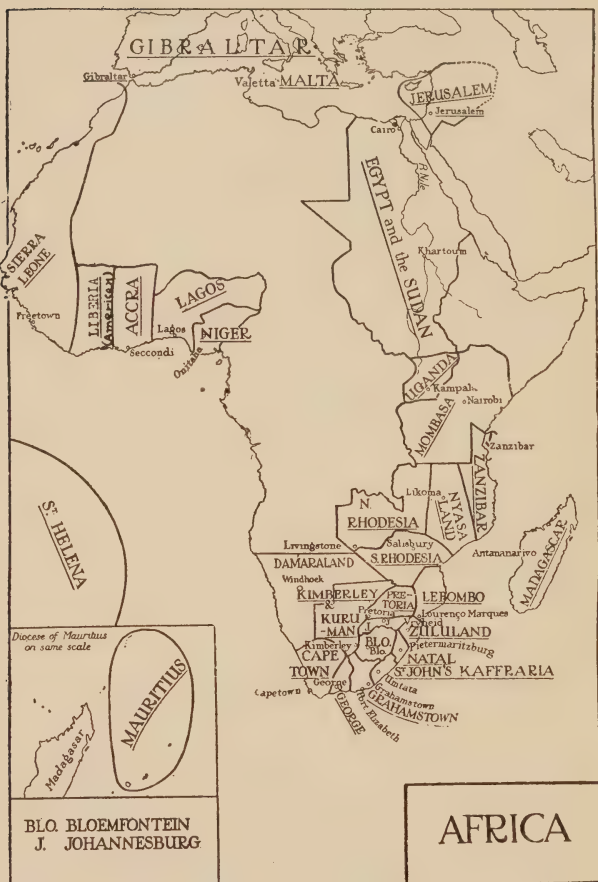
Most of the articles were written especially for *The Living Church*. We express our thanks, however, to the Universities' Mission for permission to reprint parts of the article on Nyasaland from

the *Nyasaland Handbook* and Canon Ambali's *Thirty Years in Nyasaland*; and to the Bishop of Lagos and the Bishop Tugwell Diocesan Fund for the article on the diocese of Lagos, originally circulated in pamphlet form. We are indebted also to the publishers of *Crockford's Clerical Directory*, from which many of the maps and the diocesan arms are copied.

CLIFFORD P. MOREHOUSE,
Managing Editor of The Living Church.

Trinity-tide, 1927.

AFRICA





BLOEMFONTEIN

BY THE REV. J. D. VINCENT, M.A., M.C.

*Chaplain to the Bishop of Bloemfontein and Assistant
Priest at the Cathedral*

THE diocese of Bloemfontein comprises the Orange Free State and Basutoland. The former is about the size of the state of Illinois and the latter that of Connecticut and Rhode Island combined. It lies in the center of the Union of South Africa, so that Bloemfontein's sobriquet is "the Central City." These two portions of the diocese, each forming an archdeaconry, differ considerably from one another in natural features, and in government.

THE ORANGE FREE STATE

This is primarily an agricultural province and is fully settled by white people. In the south and west, sheep farming is a flourishing industry, though here the mile upon mile of open and rather

arid veld make the appearance rather unattractive. In the north and east, where the rainfall is greater, the farms are agricultural—maize, wheat, and, in some districts, potatoes—and are good pasturages for cattle. In the west there is a small diamond mining area around Jagersfontein and Koffiefontein. The white population is in the main Dutch, speaking Afrikaans (South African Dutch), and almost wholly adherents of the Dutch Reformed Church. There is a considerable number of Jews in all the dorps (townships). The English speaking element is small and very scattered, and this fact makes the ministrations of the Church very difficult. In fact in some of the dorps only two or three families of members of our Church are to be found. Our method is to station a priest in a certain area and he is made responsible for four or even six of these townships, holding a service once a month or so in each. The Archdeacon of Bloemfontein, whose work is solely itinerant work throughout the whole of the Free State, has a large number of the smaller and more remote dorps under his charge. One of our needs is for a railway missionary, as they have in many of the other areas of South Africa, who will look after the *gangers*, whose lives are very isolated, and the small stations and sidings on the line. The South African Railway Mission provides at pres-



RT. REV. W. J. CAREY, D.D.
Bishop of Bloemfontein

ent an excellent woman missionary but a priest is needed in addition.

Side by side with this ministration to the European population there is a very extensive and flourishing mission work among the large native population, there being about a million natives in the whole of the diocese. In the main the native work is carried on by special mission priests who confine themselves to this work, although in one or two instances a priest does both the European and the native work. Certain areas are under the care of a priest and he is aided by subdeacons, catechists, and readers, the priest going round to all the churches in his area, monthly or quarterly, to celebrate the Holy Mysteries. Some of the missions are in charge of a native priest, as at Winburg, an important town in the northern Free State, where Canon Mochochoko, the first native canon of the Cathedral, is in charge. There are five native priests at work in the Free State.

A great part of the mission work in the Free State, as well as to a certain extent in Basutoland, is under the care of the Society of the Sacred Mission, whose mother house is at Kelham, England. In the early days of the diocese, the first bishop, Dr. Twells, was instrumental in starting the Society of St. Augustine, a community for men, to work in the diocese. Canon Beckett came

from England with a small band of followers to form this community, and eventually settled at Modderpoort, about eighty miles from Bloemfontein, where a considerable area of farm land was obtained. The first priory was a small cave which



A LEPER CHURCH

Scene at the consecration of the church for the leper colony at Botsabelo, Basutoland.

can still be seen, and which in years to come should form a place of pilgrimage to honor the devotion, the courage, and the self-sacrifice of these pioneers.

The original society was superseded by and incorporated in the Society of the Sacred Mission.

The priory at Modderpoort with its attractive buildings and fine church is one of the most beautiful spots in Africa, and no Churchman should visit South Africa without paying a visit to the hospitable fathers and seeing something of the work. Here are elementary schools and a college for catechists and ordinands, and there is a big scheme on foot for establishing, when the funds are forthcoming, a training college for elementary school teachers. The supply of such Church leaders is really a very pressing need today.

THE CITY OF BLOEMFONTEIN

The city is well laid out and is quite up-to-date. It is a railway, educational, and commercial center, and attractively situated under the great Naval Hill. It contains about 19,000 Europeans. Its history as a white settlement is less than one hundred years old. At first it was the capital of a sovereignty under the British crown, and then on the withdrawal of the British troops became the center of the Orange Free State republic until the Anglo-Boer war of 1899. The Orange Free State is now, of course, a province of the Union of South Africa.

In 1848 Bishop Gray, of Capetown, visited Bloemfontein and the first Anglican Church service was held. Two years later a resident minister

was appointed and the foundation stone of a church, where the Cathedral now stands, was laid. In 1862 Bishop Twells was appointed Bishop of the Orange Free State and all territory north of the Orange River.



THE BLOEMFONTEIN CATHEDRAL

Under his successor, Bishop Webb, afterwards Bishop of Grahamstown and then Dean of Salisbury, a wonderful organizer, the work grew. The present Cathedral was begun, the Sisterhood of St. Michael founded, and St. Andrew's School for Boys opened.

The Cathedral is a fine gothic building, holding about 700, with a spacious chancel and a beautiful Italian campanile. It is also the parish

church of the greater part of the city and its suburbs, the indefatigable Dean Weekes being rector of the parish as well as dean and archdeacon of the churches within the city area. Six priests of the diocese are elected canons of the Cathedral and form the Cathedral chapter. In the city there is also St. Margaret's parish church in the midst of a rapidly growing area, St. Michael's Sisterhood with a large girls' school and then St. Andrew's School for Boys, run on the lines of a British public school with its own chapel and chaplain. As in all South African towns the natives live in what is called a location, a special native quarter on the edge of the city.

In Bloemfontein there are about 20,000 natives, mostly belonging to the Baralong tribe speaking a Bantu language called Sechuana; there are also a good number of Basutos, speaking Sesuto. The Anglican mission in the Bloemfontein location is one which should be famous in the mission history of our Church. The first thing that one sees as one enters the location is the enormous, unconventional, yet effective and beautiful Church of St. Patrick built by the director of the mission, Canon Rose, who acted as architect and clerk of the works. To attend service here and to see the hundreds of communicants and to hear the wonderful singing, each member of the congregation

taking his part quite naturally in harmony to the accompaniment of a big drum to keep the time, is an experience not easily forgotten.

Here, too, is the small mission to the colored (half-castes), consisting of a church, St. Philip's,



ST. PATRICK'S CHURCH (NATIVE), BLOEMFONTEIN

and a school. At present this work is under the egis of Dean Weekes until a priest can be found to take it over.

BASUTOLAND

This is entirely a native reserve, governed not by the government of the Union, but direct from

London, considerable powers being left to the native chiefs. There are only about 2,000 white people in Basutoland, mostly government officials, police officers, and traders; no white farmers are allowed to settle here. The native population is about half a million, about 10,000 of whom are members of our Church.

The country is dominated by the great Maluti mountains, a forty-one mile range with mountains up to 10,000 feet high. It is a fertile country, but, partly owing to the system of land tenure under the chiefs (who grab the best lands for themselves), and partly from the obstinately ignorant methods of culture and from overstocking, the natives are frequently in the direst poverty. This is one of the most serious problems which face the administration. Basutoland is an archdeaconry, Bishop Haynes, the Assistant Bishop of Bloemfontein, being the archdeacon and living in Basutoland. The land is divided into mission areas in the shape of wedges, the priest normally living on the edge and the apex pointing inwards to the mountains. Some of the priests live in great isolation and often are exposed to great physical discomfort on their journeys. Fr. Carmichael of Quthing, the last of the old Community of St. Augustine, has worked here for forty years. The Bishop writes of him:

"An old gray man with keen eyes and brush-like beard can be met at any time now on the lonely mountain tracks of Quthing. He is probably four days' ride from any kind of civilization. He has been riding since dawn, and has probably eaten a bowl of Kaffir corn after sunrise, and he will most probably get nothing else till sundown. All day long he plods on, up and down the steep mountain sides, passing along precipices, and fording rivers. Then at sundown he will reach a little group of native huts perched on some eminence, and will dismount and greet some catechist who tells him that there are three babies to be baptized, a man to be rebuked, a woman to be reconciled to the Church, and ten confessions to be heard. Later on he will get some supper, goats' flesh, or a chicken if he is in luck, and then he will sleep in some native hut—happy if he escapes the attentions of the insect carnivora—and then, next morning, after service, he will wander on to the next place. Such is our Fr. Carmichael: an honor to know and an inspiration to work with."

At Botsabelo, near the capital, Maseru, is a large leper settlement with a beautiful church. This sad but noble work is under Fr. Bradbrook of the Society of the Sacred Mission. There are native training colleges at Maiste for boys, and at Maseru for girls. There are six native priests in Basutoland.

Such is the diocese of Bloemfontein. The work is encouraging and progressive. The difficulties are, first, the decreasing and scattered number of British people in the Free State, and second, the

usual difficulty of finance. Apart from less than £3,000 sent by the Society for the Propagation of the Gospel and our own association in England, all the rest has to be found locally. We can have no more priests because we cannot pay them.

But still we keep cheerful and the work of God goes on.



EGYPT AND THE SUDAN

BY RAYMOND WHITWELL

THE diocese of Egypt and the Sudan is no longer the youngest daughter of the Church of England, but it is only six years old. Church work in Egypt and the Sudan is, of course, much older than this; but it was only in 1905 that Bishop Blyth of Jerusalem, in appointing a chaplain at Khartoum as archdeacon of the Sudan, took the first step which led to the creation of an independent diocese. The chaplain in question was the Rev. Llewellyn H. Gwynne, who had left a cure of souls at Nottingham, England, under the inspiration of the life of Gen. Charles Gordon, the Christian hero-martyr of Khartoum. Later, in 1908, he was consecrated Suffragan Bishop of Khartoum. The diocese of Jerusalem then covered a district measuring more than 4,000 miles from end to end. This, of course,

was unworkable, and in 1920, when Bishop Blyth had been succeeded by Bishop MacInnes in the see of Jerusalem, Egypt and the Sudan were formally constituted an independent diocese. At that time the pagan area of the upper Nile, and its tributaries south of 10° latitude, was part of Bishop Gwynne's responsibilities, but this has now been included in the sphere entrusted to Bishop Kitching, and known as the diocese of the Upper Nile.

The population of Egypt and the Sudan is estimated at about eighteen million; in the former case densely crowded into the delta region and along the course of the Nile southward, nearly thirteen million persons in an area of 350,000 square miles (large parts of this desert), and the Sudan with a population of between four and five million, widely scattered through an immense area of over a million square miles, but in a few instances concentrated round the large towns, of which Khartoum, with the adjacent Omdurman, is by far the most important center. In the whole area there are, roughly speaking, about 30,000 English, including the military forces.

We will take Egypt first, and notice that as early as 1865 a group of members of the English community were found at worship in a hired room at Shepherd's Hotel, Cairo, where they were

visited by the well-known Dean Stanley of Westminster, who accompanied the Prince of Wales, afterwards King Edward VII, in his visit to Egypt. A few years after, the Egyptian government granted a plot of land in a central position,



C. M. S. HOSPITAL, OLD CAIRO

and the Church of All Saints, Cairo, was completed in 1875. There was a large accession of English residents in 1882 after the battles of that year and the British occupation of the country.

For fifty years the simple parish church continued as the central shrine of the English in Cairo, and its walls bore many records of their exploits. Great men worshipped in it—Gordon

himself (perhaps before his last journey to Khartoum), Cromer, the maker of modern Egypt, Kitchener, whose record is in the present successful administration of the Sudan—a frequent worshipper here—Grenfell, and many others. With changing conditions the usefulness of the building itself passed, and the past year (1926) it has been demolished, to be succeeded ere long, it is hoped, by the new Cathedral, the appeal for which has been so strongly supported by the present high commissioner, Lord Lloyd. At present the congregation makes use of the beautiful little Church of St. Mary, attached to the Bishop's residence. A site for the Cathedral is still to be found, but the funds already in hand make certain the ultimate success of the proposal. The plans cover not only the shrine itself, but a church house, to include provision for the Bishop Archdeacon and clergy, for none of whom at present is there any permanent accommodation. The architect in charge of the scheme is A. Gilbert Scott, a brother of the designer of the great Liverpool Cathedral. It is wished that the whole may form both a worthy memorial to the Englishmen who died in and for Egypt during the Great War, and of the positive benefits to the country through the British régime of the past forty years.

Next to Cairo the most important center of

Church life and work is Alexandria, where owing to its location, on the coast, a beginning was made even earlier than in the capital. St. Mark's Church, built on a site also presented by the Egyptian government, occupies a fine location in the



C. M. S. HOSPITAL CAMP

central square of the great commercial port, and has always had the support of a large number of influential laymen, leaders in the life of the city. In the suburbs a beautiful little church was built in 1891 at Bulkeley, Ramleh, to serve English residents nearby; while at Ibrahimieh, adjoin-

ing Alexandria, a church hall has been provided recently for Sunday services and weekday social activities among a large English population.

Port Said is the meeting place of East and West. Here ships come and go, day and night, and there is a constant stream of traffic enroute for the Suez Canal and the Far East. Passengers and crews crowd its streets, and during and since the war the authorities have largely remedied moral conditions in the port, which before that were notorious. The Church of the Epiphany is a beautiful specimen of byzantine work and the local community takes no little pride in it. There is also a memorial hall where an active social work is done for the many visitors, including naval crews.

Suez also is an important center of transit. The town has greatly increased since the Church of St. Saviour was built over twenty years ago, chiefly on account of the Eastern Telegraphic Co., who has one of its largest stations there, and also through the oil fields, some two hundred miles distant. The latter are not overlooked in the ministrations of the chaplain. A parish hall is used as a day school.

Other centers of Church life in Egypt include Ismailia, in close touch with the Suez Canal, Maadi, and Helwan, both southern suburbs of Cairo, and Heliopolis on its northern edge. The

new church at the latter center, known as St. Michael and All Angels', has special links with the British Royal Air Force, whose headquarters in Egypt are near by. Heliopolis forms an increasing center for transcontinental air flights to Cen-



HOOKWORM PATIENTS AT C. M. S. HOSPITAL, CAIRO

tral and South Africa, Bagdad, Persia, and India.

In the northern Sudan, as already mentioned, the chief center of Church life is at Khartoum, where a substantial and magnificent Cathedral was built and consecrated in 1912 at a cost of £200,000. Although incomplete, as the tower has

yet to be raised, the Cathedral is a great inspiration to the British community and forms an ideal center of religious life. Three chaplains are at present residents in Khartoum, and cover a wide area in their ministrations, including centers (chiefly of military life) at Atbara, Wad Medani, and Port Sudan. The British population of the Sudan is increasing, and a much larger number of visitors is expected with recent improvements in the long railway and steamship journey (taking about five days) between Cairo and Khartoum. With the opening of the great Sennar Dam, large developments are in prospect in all parts of the Sudan. A fortnightly supper club, at which leading administrators and civil servants give addresses on a variety of topics, is strongly supported by the British community of Khartoum, and is held at the clergy house. Indeed the co-operation of the lay element in the Sudan in the Anglican Church Council and in kindred work is a notable and very encouraging fact. The Bishop divides his time between the claims of Khartoum and Cairo, in somewhat equal proportions.

Returning to Egypt, we may note the continued progress of the Anglican Church Council (northern section) now in its eighth year, the work of a growing diocesan association in England, and the circulation of a monthly *Diocesan*

Review, containing articles of a literary flavor with reports of local activities from all parts of the area. The *Review* holds a high place among publications of its character.

No sketch, however brief, could omit reference



C. M. S. HIGH SCHOOL
BOULAC, CAIRO

to our Bishop's efforts in the great cause of Church unity and reunion, efforts which are known to a wide circle outside Egypt. In 1921 the first Cairo conference on this topic was held at Helwan, and issued in the work of the Fellowship of

Unity, which has since embraced in its scope members of the Anglican, Presbyterian, Wesleyan, Coptic, Greek Orthodox, Armenian, and other communions. Only those familiar with the complexity of the religious situation in Egypt and the wide divergences represented in the outlook of those named above can fully appreciate the extent of the progress made and the many links of fellowship created throughout the past four years. Egypt has some very zealous and enlightened apostles of unity, by no means only of the Anglican branch; and though progress toward reunion can only be slow in such an environment, it is notable that the question is being so earnestly and practically faced at a center where the obstacles to it are as great and complex as perhaps anywhere.

In conclusion, something may be said of the missionary activities of the diocese, which have reached an important and interesting stage. They are in the hands of workers of the Church Missionary Society, of whom some sixty are found in Egypt and the northern Sudan. Work among Moslems has been in progress in Egypt since 1882 and in the Sudan since 1889. Cairo is the literary center of the Moslem world, and as such is of great strategic importance in the presentation of the claims of Christianity. This is done through



RT. REV. LLEWELLYN HENRY GWYNNE, D.D.
Bishop of Egypt and the Sudan

an active literature department, with which the names of Canon W. H. T. Gairdner and of Miss Constance E. Padwick were specially associated; through a large mission hospital at Old Cairo, treating over 20,000 out-patients and 9,000 in-patients in a year, and performing 5,000 operations; and through educational and other agencies, including work among students, social work, infant welfare, supervision of catechists and col-porteurs, and a mission in a populous province of the delta. In the Sudan there is a live mission hospital at Omdurman, and centers of girls' education at four or five other points. In Egypt there is a small but growing Episcopal Church, embracing 250 communicants and over 600 adherents. These are now included in a scheme under which both English and Egyptian members will come within the full control of the Bishop and the scope of the one diocese, with full inter-fellowship, so far as the varieties of languages permit. Already the first Egyptian Christian has been ordained to the priesthood in our Church, and sits as a member in full right in the Anglican Church Council. A diocesan missionary committee exists to draw closer together the two elements in the diocese. This process is in harmony with similar developments taking place in other parts of the world, and is felt to be likely to strengthen the common

life of those participating in this united effort for the extension of God's Kingdom.

What has been said at many points above will indicate our debt to Bishop Gwynne for his



GETTING READY FOR
PALM SUNDAY SERVICE

Church of the Saviour, Boulac, Cairo

powers of spiritual leadership, for his wide sympathies and brotherly character. The good feeling in all parts of the diocese between the different elements owes everything to his pastoral and personal gifts. Visitors, who as outsiders often see

furthest, have borne constant testimony to this: notably the Rev. R. J. Campbell of Brighton, and Dr. Charles Gore, who have been among the many leaders of Church life who come among us from time to time.

While some fear for the future of the work through the retirement of large numbers of British officials from Egyptian government service, and the uncertainty of the political outlook in the country, others believe that so long as a living work for God is being done in the various spheres open for it, the issues may safely be left in His hands.



LAGOS (NIGERIA)

BY THE RT. REV. F. MELVILLE JONES, D.D.

Bishop of Lagos

IN writing a short account of Nigeria, it may be well to begin with a little geography. I am warned to do so by the experience of a missionary from Burma, who had been giving a lecture on that country, when one of his audience, in thanking him for his interesting address, added, "But I always called that island, of which you have been speaking, *Bermuda* before!"

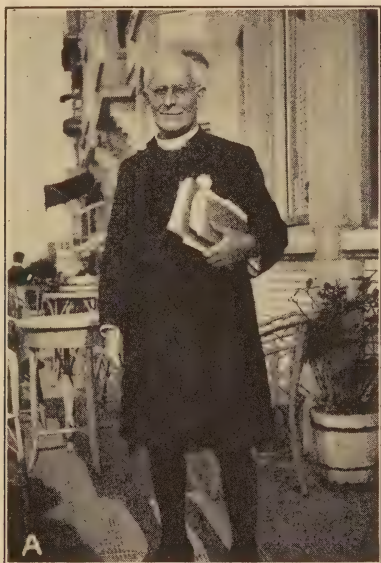
Nigeria, then, is, after India, the largest tropical dependency of the British empire. Its southern boundary lies on the Gulf of Guinea in West Africa, almost on the equator. It is about three times the size of the British Isles and contains a population of nearly nineteen million of Negro stock. There are only between two thousand and

three thousand Europeans, so that it is essentially a black man's country.

WHAT THE GOVERNMENT HAS DONE

When I first went there, nearly thirty-five years ago, the interior was quite undeveloped. Lagos, a small island on the coast, was the seat of the British government, but though the hinterland had been proclaimed a British protectorate, no Governor had ever visited the interior, and the small number of European officials and merchants were confined to the coast. Missionaries had established themselves in a few inland towns, and were the pioneers of the awakening and enlightenment which was soon to burst upon that dark land. At the time, however, there were few signs of the wonderful developments which were so soon and so suddenly to change the country and the customs and life of its peoples. There were no roads, no railways, and traveling and transport were slow and difficult. The different tribes were constantly at war with each other, and this made it difficult for people to move about. If they ventured far from their homes they were in danger of being caught and sold as slaves. The Moslem peoples in the North spent their time largely in slave-raiding expeditions, in which they sacked the towns and villages of their heathen neighbors,

burning and pillaging and carrying off as slaves the young and able-bodied. Human sacrifices and other customs of like nature were common. The



RT. REV. F. MELVILLE JONES, D.D.
Bishop of Lagos

powerful oppressed the weak and helpless, and there was no redress.

This want of security to life and property and the difficulty and danger of traveling about, pre-

vented the development of the country, and was a serious barrier to trading enterprises.

The Ijebus, a tribe living near the coast, who had long acted as middle men between the merchants of Lagos and the tribes of the interior, refused to allow these tribes to pass through their territory, compelling them to sell their produce on the boundary line.

This seriously hampered trade. Sir G. Carter, then Governor (1892), determined therefore to effect a treaty with the Ijebus whereby they should agree to open their roads, and give freedom to all who desired to travel by them. The chiefs were invited to meet the Governor in Lagos, and, responding to the invitation, signed the treaty.

The Rev. T. Harding, C.M.S. missionary at Ibadan, was at Lagos at the time, and was present at the interview with the Rev. H. Tugwell, at that time C.M.S. secretary of the Yoruba mission. Mr. Harding at once determined to take advantage of the newly-signed treaty, and with the Governor's consent started a few days later for Ibadan *via* Ijebu Ode, taking with him twenty carriers from Lagos.

He reached Ibadan without trouble or hindrance in a few days and then, in accordance with an arrangement made with the Rev. H. Tugwell, sent the carriers back for the transport of other

loads to Ibadan. As the carriers failed to return on the appointed date, Mr. Tugwell sent a young catechist to institute inquiries at Ijebu Ode as to their whereabouts. He returned in a few days,



LAYING THE CORNERSTONE OF LAGOS CATHEDRAL

The Prince of Wales may be seen laying the stone

stating that the carriers were reported to have been murdered on the return journey.

With the approval of the Governor, the Rev. H. Tugwell proceeded at once with the catechist to Ijebu Ode. In an interview with the Awujole (the King), and his chiefs, held in the midst of a

great concourse in the open market, the King stated that the carriers had not been murdered but had been driven into the bush. When Mr. Tugwell expressed his desire to go in search of them, the Awujole consented, but the whole mass of the people at once arose in disapproval, and he was driven out of the city.

Some months later a military expedition was sent against the Ijebus, Ijebu Ode was taken, and the submission of the people was received. A British resident, with a small detachment of troops, was stationed in the capital, and there has been peace ever since. Sir Gilbert Carter then toured all through the interior, established friendly relations between the warring tribes, placed British officers in the chief towns, and the *Pax Britannica* has prevailed practically throughout the protectorate from that day to this. Slave raiding has been stopped. Peace, prosperity, and comparative safety have taken the place of inter-tribal war, oppression, and insecurity of life and property.

This fine piece of empire-building has been accomplished by the British administration working through the African chiefs.

WHAT THE DOCTORS HAVE DONE

We have seen what the government has accomplished. Meanwhile the medical department has

not been idle. West Africa in the early days of exploration and missionary effort earned the unenviable title of "the White Man's Grave." There was good reason for such a name. Take, for example, this record. In 1823, seven new missionary



LAYING FOUNDATION STONE OF NATIVE CHURCH

Bishop Jones is shown in the left foreground

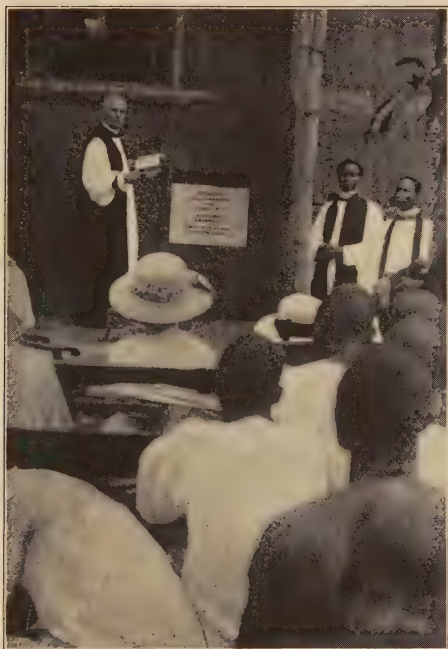
schoolmasters and five women went out to the coast. Of these twelve persons, six died within that year and four more within eighteen months. And such records were not exceptional in those early days.

However, the persevering research work of our

doctors and the improvement of conditions under which Europeans live have altered all this. Nigeria cannot even now be regarded as a health resort. The climate is still one of damp heat and there are no "hill stations" as in India, where Europeans can escape from these enervating conditions. Frequent furloughs to Europe are therefore necessary, but with a good constitution to begin with, the regular taking of quinine, proper exercise, and a simple life, there is no reason why white people should not have good health and live long in Nigeria. During the early years of our missionary career both my wife and myself had frequent attacks of fever, and I ended up with two bad bouts of the dreaded blackwater fever. The last was in 1900. Since then, however, we have had continuous good health, and after over thirty years of strenuous work in West Africa we are both strong and well and hope to be able to continue our work for many years to come.

WHAT THE ENGINEERS HAVE DONE

The public works department has also been busy. When we first went out, it took a week of difficult travel to reach our station, Oyo, about 150 miles from the coast. First came twenty-four hours in a canoe across the lagoon, and then five or six days of tramping through the forest on



DEDICATING ANOTHER NATIVE CHURCH

narrow winding paths, all our luggage being carried on porters' heads. Now the journey can be made by railway and motor car easily in a day. Two railway lines run through the country, one from Lagos to Kano and the other from Port Harcourt linking up with the former at Kaduna.

Roads, making motor transportation possible, are being made in all directions. Telegraph and postal facilities make communication between distant places quite easy and comparatively rapid. Lagos is lighted with electricity and has a good supply of pipe-borne water. Modern civilization has indeed worked a wondrous change in the country and in the outlook of its people.

WHAT THE MERCHANTS HAVE DONE

The changes sketched above have led to a rapid and marvelous development of trade. The chief wealth of Nigeria lies in what the soil produces. The oil from the palm tree and the ground nut, cotton, cocoa, mahogany, rubber, and such like are in great demand for export to England, and the new methods of transport make it quick and easy to get them down to the coast for shipment. No one knows yet what possibilities there are in minerals, but the tin mines of the Bauchi plateau and the coal mines of Enugu are already being developed and promise to add much to the in-

creasing wealth. In exchange for these exports, Manchester cotton goods, enamelware, sewing machines, bicycles, motor cars, and all kinds of European goods are imported. Nigeria, from a commercial point of view, has thus become a distinct asset to the empire.



BISHOP AND MRS. JONES WITH THEIR FORD LORRY

WHAT THE CHURCH HAS DONE

The opening up of the country and the rapid development of trade has undoubtedly added to the material prosperity of the people. Many have grown rich, ride about in their motor cars, build storied houses, and dress in European clothes. The impact of Western civilization has trans-

formed the life of these simple people, but has the change been altogether for their true welfare? The motives which have led to the opening up of Africa by European countries have been primarily economic. The valuable tropical products referred to above are eagerly desired and needed by nations living in the temperate zone. Such interests, though natural and legitimate in themselves, cannot exhaust our duty toward the peoples we have taken under our protection.

The impingement of a civilized people with their progressive ideas and modern methods upon a people still in the early stages of social development has brought about a violent change in their customs and manner of life. The old pagan religion, as a system, is rapidly disappearing. The raw heathen who leaves his home in the interior and comes in contact with the new civilization, travels by railway, sees the electric light, works for wages, or sells his palm oil to European trading firms, has his eyes opened and goes back to his native village a different man. He no longer reverences and respects the old pagan and ignorant chief who ruled his clan. He no longer believes that the local deity will work him deadly harm unless he propitiates it with sacrifices. His old religion, though no doubt many superstitious ideas remain, as a motive power in his life is gone forever, and unless



NIGERIAN CLERGY

Front row: Ven. T. A. J. Ogunbiyi, Bishop Oluwole, the Bishop of Lagos, Bishop Howells, Ven. A. W. Smith. Back row: Rev. Messrs. H. V. Johnson, M. S. Cole, R. S. Oyeboade, E. J. Evans, S. C. Phillips, R. Kidd.

we give him something to take the place of the old, the last state of that man will be worse than the first.

Civilization alone, even education alone, will not make him a better man. There were certain restraining forces in his old religion, and certain rough justice in his old customs, and when the opening up of the country takes these away we are morally bound to give something better in their place. Here comes in the work of the missionary. The Church has not been idle while these other forces have been at work. When I began my work in Lagos there were only some ten towns in which the mission had been planted; now there is hardly a village in the southern provinces which has not a church. The work spreads so fast that it is almost impossible to keep pace with it. Those who have been baptized in the older mission stations go to other places, carrying with them their vernacular Bibles and Prayer Books, and begin to teach the young men, who are keen to learn, what they themselves have been taught. They build a church, learn to read, and accept the elements of the Christian faith. Soon their idols are given up and the first the European missionary knows of the movement is when a deputation arrives, asking him to come and dedicate the church and baptize the converts, with an earnest request that

a teacher may be sent to continue their instruction. They will be quite prepared to pay the salary of a catechist or scripture reader, and to build a house in which he can live. Thus a new church is founded, but naturally these young converts know very little of what their acceptance of Christianity involves. The change is real so far as it goes. There is a desire for something higher and better; the break with idolatry is genuine, but they know little as yet of the sinfulness of sin and the need of a Saviour; of love for their neighbors as an outcome of the love of God; of the holiness and purity called for in the Christian life; and, unless they are taught these things, education and civilization will be of no real good to them and their new religion may become little more than an outward form. Hence the imperative need for well-trained African teachers and pastors. We do not ask our friends at home for financial help in supporting the native workers. Teachers, catechists, clergy, and even our African bishops are supported by the gifts of the people themselves, but we do need assistance in training them.

The training colleges at Oyo, in the Lagos diocese, and at Awka in the Niger diocese, need enlarging and this involves more money and more staff. At the present moment, the former is in sore straits for a recruit to take up the work of the

special training of candidates for the ministry. Also more missionaries for superintending the ever increasing churches and schools are necessary if the work is to be properly done. Further, more missionaries are required to press forward the work among the women and girls. The movement toward Christianity always begins among the young men. In these new churches we often find, say, one hundred young men and only ten girls. Where are the former to get Christian wives and how are Christian homes to be established, unless we can develop the work among the sexes more equally? It is for these young churches, that they may be adequately nurtured and trained in their young days, that we specially plead. Otherwise they will grow up weak and lifeless and no amount of care afterwards will overcome the mischief resulting from want of proper attention in these early days.



LEBOMBO

BY THE REV. W. S. MALTON

NEAR the point where the railway from the Transvaal to Delagoa Bay enters Portuguese East Africa, the passengers on that interesting but hot and dusty journey may notice a signal box bearing the somewhat arresting name "Lebombo." The geographically-learned will doubtless at once recall the fact that the boundary between Portuguese East Africa and the Transvaal is in this locality marked by the Lebombo mountains. But to him who is learned in the missionary lore of the English Church the name on the humble signal box will mean that and a great deal more. For the missionary diocese, which takes its name from that high range of hills between which and the Indian Ocean, for some 400 miles north from Delagoa Bay it lies, has a history short indeed in years (it is only thirty-three years old), but full

of adventure, faith, and hope, of difficulties faced and overcome, and springing up again—hardships of climate, sickness, lack of the means of transit, shortness of staff, varieties of language and dialect, and a somewhat discouraging attitude on the part of the government.

Our traveler, then, has entered a country which, while a land of much natural beauty and graced by the possession of the fine city of Lourenço Marques, and Delagoa Bay, one on the finest harbors in the world—not to mention the smaller port of Inhambane, on its bay, 300 miles further north—yet remains very largely a land of sand and scrub, mosquitoes, and a host of other such jolly little fellows, swamps, and tropical heat. Six different tribes live in the diocese of Lebombo alone, each with its own dialect in addition to Portuguese as the official language of the country—a country of which the lower portion, constituting the diocese of Lebombo, is as large as Illinois—while the clergy on the Lebombo mission staff number less than a dozen, three of whom are native deacons, together with the women workers and two laymen, one of whom is a doctor. Not very many, is it? That the future of the African Church lies with the natives themselves is doubtless a truism, but that, of course, is the aim of the Church in Lebombo, as it has been the aim of

the Catholic Church *in partibus infidelium* from St. Paul to today. But the native Church takes long years of patient training and teaching to build up. In Lebombo we are trying to build it up in St. Christopher's Training College, where



THREE ANGLICAN BISHOPS OF LEBOMBO

Left to right: Rt. Rev. Drs. Latimer Fuller, second Bishop (1913-1920); William Edmund Smyth, first Bishop (1893-1912); Leonard Fisher, present Bishop, since 1921.

young men are trained for the work of teaching, with a view to eventual ordination.

But this is to anticipate. Since the country is under the government of the Portuguese, and this is a mission of the English Church, it may be asked,

WHY ARE WE HERE?

First, because the Church does not confine herself entirely to "following the flag," but goes wherever she is needed, and where there is a manifest harvest, at least in potentiality, but no reapers, nor even sowers in any adequate number. William Edmund Smyth, the first Bishop of Lebombo, went up to this country from Zululand in 1893. He traversed vast distances on foot, teaching, organizing, planning, translating, founding mission stations, and appointing teachers.

But there is another very weighty reason for our presence in this country. Go and visit the gold mines in the Transvaal, and you will find that of the many thousands of African natives working the larger number are East Coast natives; in other words they come from Lebombo. While on the Rand their evangelization is the work of the Community of the Resurrection; but what about the provision for their religion when they return to their homes in Portuguese East Africa? And still more, what about all these young men *before they go to the mines?* Do you realize what they have to face on being taken away from their primitive life, with its old tribal restraints (which, though "uncivilized" and largely amoral, nevertheless *are* restraints), and plunged into a "civilization" in many ways thoroughly debased, where

they see so much that is evil in the life of the white man, whom yet they are always ready to imitate, and where they are the prey of temptations to lives of unbridled license, which the weakness of character of the African native, enhanced by the removal of his old restraints, makes it very difficult for him to resist? Is it not, then, much better to get hold of him before he goes, while he is still young, and teach him the True Religion, using whatever is true and good in his old religious system (largely, but not altogether, a matter of fear of evil spirits and of witchcraft, having its point of contact with Christianity in his belief in the immortality of the soul and the existence of unseen spirits not, perhaps, *all* of them malevolent), and bring to him the only fulness of life, and divine grace and power, that can, and does, enable him to face and overcome those very temptations? Not to mention the women, the victims of a degrading servility and of the absence of all that is best and purest in the Christian conception of the home, built up in the true sanctity of married life? So,

WHAT DO WE DO?

Perhaps it would be more to the point to ask, What do we *not* do? The *Living Church* of May 6, 1926, in a short account of the Nenana mission,

gave us an entertaining list of some of the activities comprised in the ordinary work of that mission; and the list has a refreshing touch of familiarity that, *mutatis mutandis*, gets right home to us in Lebombo! Yes, we know it well! Besides the directly "spiritual work," specially so called, and the school teaching, there is, in some form or another, the "cooking, house work, barbering, sewing, carpentering, making bread, making music . . . listening to and settling long disputes and quarrels and family troubles . . ." and, we may add, pulling our teeth, administering Epsom salts or other useful remedies to natives who come asking for "medicine for the inside," supplying all sorts of wants, receiving Church dues in the form of mealies, bananas, monkey-nuts, baskets, etc., and accounting for the same, possibly running a sort of general postoffice; besides the "care of all the churches." This in Lebombo means trekking long distances in the sand and heat through the bush, either on a donkey or on your own legs (some motor roads are coming into being now, but these do not yet communicate with more than a fraction of the number of places to be visited), in order to visit the numerous out-stations, most of them many hours apart from each other, to administer the sacraments to the faithful, and examine and encourage the learners, and preach to



A LEBOMBO NATIVE

the heathen. A large number of these out-stations will be under the charge of one priest, who, of course, has his central station to look after at the same time, and they can only be visited at long intervals, owing to the woeful shortage of manpower. Thus there is the evangelistic and pastoral, the educational, and the medical work. On the enormous importance of the latter, for every mission according to its capacity, it is gratuitous to enlarge. We are fortunate in having a doctor—but one only! and in one place have the rudiments of a hospital. Our resources allow of nothing more as yet. Where there is no doctor, the missionary has to manage as best he can for non-serious ailments, and for serious cases send the patients to the nearest Portuguese doctor or hospital, or to another mission, which has the necessary provision, if there is one. Excellent medical work is done by one of the American missions, and by the Swiss mission. As to the evangelistic and pastoral, and the educational work,

HOW DO WE DO IT?

The patient reader will have gleaned a little, we hope, from the foregoing. The nucleus of the educational work is that of the native teachers (“catechists,” “evangelists,” and “teachers”—a distinction which must not detain us here) at the

mission stations. What the school teaching includes, apart from catechism and the necessary religious instruction, will depend on the category and capacity of the teacher. In his supervision and supplementing of this, the missionary has, as we have seen, in the case of the out-stations, to make treks to these primitive little churches, which are generally little more than native huts of reed and thatch (sometimes attaining to the higher dignity of "wattle-and-daub"), with the barest provision (if even that!) for the decencies of worship. All such necessities the missionary must take with him. A trek under these conditions is an entertaining, if exceedingly strenuous, affair. But that is another story! It should be added that we have to do our utmost to get our teachers thoroughly trained in Portuguese, so that by holding the Portuguese certificate they can become licensed teachers and open a school. So we struggle on with a mere handful of workers, and obsessed by difficulties of all sorts. And the strange thing is that, though all these obstacles oppose us, yet enthusiasm is not dampened, and Lebombo gives no symptoms of an early demise!

IS IT WORTH WHILE?

From the point of view of our friends who "don't hold with missions, leastways not to them

niggers," no, of course, it isn't; it's all a crazy waste of time, and we're "spoiling the native, and making him independent," "and anyway it's only skin-deep," and—but why go over the ground again? Christians who love the Master, and try, however feebly, to serve Him, think otherwise about these things. The missionary who is on the spot *knows* it is worth while, because he *sees* what others cannot see so easily. He sees the changed lives—a life of haunting terror of the Unseen turned to a life of trust and love, a life of lust and license turned to a life of purity and self-control—and that is in itself a miracle which those who know the native cannot but acknowledge. Only the Precious Blood can do these things, and it does. But you have to go into the wild places of the earth, and put up with many a makeshift, to bring it to the children for whom it was shed. You may have to celebrate the Holy Mysteries on a very rough and ready altar in very dismal and unsavory surroundings (though our Blessed Lord was born under conditions not dissimilar), and crawl on all fours into a wretched little hut to give a sick man the Bread of Life. . . . But then Christ goes everywhere, and by just such simple paths, so that all may have Him for their own.

WHAT ARE THE FUTURE PROSPECTS?

None whatever! Never was there a more obviously losing game (from a “worldly” point of view)!

But from the only point of view that matters—well, you’ll never make a Lebombo missionary anything but an optimist. *He knows!*



MAURITIUS AND SEYCHELLES

BY THE RT. REV. CYRIL GOLDING-BIRD, D.D.
Bishop of Mauritius

POPULATION

European, African, or mixed descent.....	108,000
Indians	264,387
Chinese, Arabs, etc.	3,074

RELIGION

Hindoos	206,000
Mohammedans	23,000
Other non-Christians	23,000

NON-CHRISTIANS	252,000
CHRISTIANS	123,481

THE diocese of Mauritius includes the two crown colonies of Mauritius and Seychelles with their dependencies. It probably contains a population more varied than in any other dependency of the British crown. The great majority of the population are Indians composed of immigrants from India

and their descendants, speaking not one but several languages. Next to the Indian population comes, numerically, a population of mixed European, Malagasy, African, and Indian blood; then, comparatively small French and English elements. There are also Lascars, Arabs, and many Chinese.

Previous to 1810, the Roman was the only Christian Church in what is now the diocese of Mauritius. But with the British occupation of the island in that year, the Church of England sent chaplains, and later, missionaries.

In 1854, the diocese of Mauritius was formed, including at that time not only the Seychelles, but also Madagascar and the present dioceses of Mombasa and Zanzibar. Bishop Ryan was consecrated in 1854, and after years of faithful service was succeeded by Bishops Hatchard and Huxtable, each of whom died after a short occupancy of the see. Then came Bishop Royston, who, after many years of faithful service, resigned in 1890. Bishop Walsh, who succeeded him, was translated to Dover in 1897. His successor, Bishop Pym, held the see for only three years, leaving Mauritius for the diocese of Bombay in 1904. He was succeeded by Bishop Gregory, who, after fifteen years of generous and self-sacrificing labor, resigned in February, 1919.

The present bishop, Dr. Golding-Bird, was con-

secrated Bishop of Kalgoorlie, W. Australia, in 1914, and appointed Bishop of Mauritius in November, 1919.

The work of the Church of England in the Mauritius portion of the diocese is very largely of missionary character. There are in the diocese about 10,000 members of the Anglican Church, while there are 250,000 non-Christians among whom the Church of England alone does anything toward their evangelization. There are twenty-six mission schools in the diocese receiving government aid, which are attended by 5,000 children. There are two orphanages, each having about sixty inmates. Three dispensaries give relief to about 7,000 patients every year. There are twenty-eight clergy in the diocese, of whom eight are civil chaplains, *i.e.*, salaries in whole or in part paid by the government. The majority of the clergy are trained at St. Paul's College, at which a high standard of education is attained. Locally trained clergy are Indian, Creole, and occasionally Europeans. There is a certain number of catechists and layreaders who work under the parish clergy.

At least eight different languages are spoken throughout the diocese. One of the chief difficulties the Bishop has to face is getting from Mauritius to Seychelles, which are 1,000 miles apart.

The only direct means of getting from one island to the other is by an occasional sailing vessel. On a recent trip from Seychelles to Mauritius the journey took forty-two days. The relationship between the Roman and Anglican Churches is quite friendly, and the Indian population is especially kindly disposed toward the Church of England. There is a big field for missionary enterprise, but, as usual, the difficulties to be faced are lack of men and money.



NIGER

BY THE RT. REV. BERTRAM LASBREY, D.D.

Bishop on the Niger

THE request to write an article on the Niger diocese reached me on the day after the ordination of five Africans to the priesthood in the principal church in Onitsha, the headquarters of Anglican Church work in this part of Nigeria. There was a huge congregation of over 2,000 adults: two bishops, one European, one African, were present; an African archdeacon preached, a European presented the candidates; nineteen other clergy, fifteen African, four European, attended; the British Resident of the province was sitting in the congregation.

The day following, a social gathering was held in what is known as the old mission compound, and Archdeacon Crowther, the son of the famous Negro bishop of that name, narrated some of his experiences. He said that in 1862, when

he first set foot in Onitsha, he witnessed what was a common scene in those days—a human sacrifice. Year by year a girl of conspicuous beauty was selected, for some weeks loaded with every luxury, then on the appointed day, the only day of the year on which the king of the town emerged from his compound, she was dressed in the finest robes, brought before the assembled town, by various ceremonies the sins of the town were symbolically laid upon her, then she was beaten to the ground, a rope was attached to her, she was dragged along the ground through every court and compound and pathway in the place to the accompaniment of screaming and drumming and beating, and every sort of abuse. This lasted almost all day; then at length, bleeding, lacerated, hardly breathing, she was hauled down the path which leads through the very compound in which we were assembled, till the banks of the River Niger were reached, when she was finally hurled from a steep rock into the stream beneath.

The Archdeacon described how the remonstrances of himself and his party were at first all in vain, but after a while the influence of the missionaries secured that such sacrifices should be done in secret, and in due time they ceased entirely so far as Onitsha is concerned. He described other similar revolting scenes, the practice

of those early days, and how, step by step, these age-long customs of darkness gave way before the light of the Gospel.

It seemed to the writer that nothing perhaps could illustrate better the growth of the work of this diocese than the contrast thus presented between things as they are today and things as they were when the first heralds of the Gospel reached these parts. Today, in the Niger diocese, there are something like 1,200 churches, all, together with the school attached to each, self-supporting, not one penny being contributed from the home Church, except the stipends and maintenance of the handful of missionaries in the field, twenty-two in all, and even of these two are supported from local funds. The native clergy and the hundreds of schoolmasters, catechists, evangelists, and teachers are entirely supported by the native Church which, in addition, gives about £1,200 a year for teachers' training colleges and a divinity school. Moreover, all over the country new permanent churches are replacing the old mud structures, and men are realizing more and more the requirement as well as the privileges of the Christian faith.

But there remains very much land to be possessed. Continually, as the Bishop or other missionary goes around, calls come from towns, yet



NORMAL STUDENTS



THE BISHOP AND NATIVE CHRISTIAN YOUNG PEOPLE

unreached, for Christian teachers, the petitioners usually undertaking to erect church and teacher's house and to pay in advance the first year's salary of the hoped-for teacher. In the month of June, six such calls came to the Bishop from the district where he was touring, most of the towns concerned being large places, and in anticipation work in three had already been started on the buildings. To these towns, as to many others, no Christian teacher or missionary has ever been for more than a passing visit. Through lack of teachers it is possible to respond to very few of these invitations. There are not wanting volunteers, but the difficulty is to train and teach them, so that they may be competent to teach others the wonderful message entrusted to the Church of Christ. Training colleges are being enlarged according to our means, but the means to extend them and staff them according to needs and demands is not forthcoming. It appears that if a few thousands of pounds were in hand for this special work, a considerable number of towns at present without the Gospel would soon be evangelized and occupied with no further cost, as new churches are expected from the start to be self-supporting.

No doubt most students of missions today are aware of the striking approach which has recently taken place on the part of the British colonial



A WATERING PLACE ON THE NIGER

governments of tropical Africa toward Christian missions. Awakening to the necessity of providing a better education for the African and finding over ninety per cent of the existing educational work in the hands of missions, they are seeking their coöperation in order to improve the standard of education and to try to mould it in a form more adapted to African life. With this end in view, they are undertaking to refund to missionary societies the costs of employing additional educational missionaries, and to give generous grants to schools and training colleges, provided they are efficiently conducted and adequately staffed. This attitude comes from a strong conviction that unless African education is built up on a firm foundation of religious principle and teaching, it will be more detrimental than beneficial to the people. It most certainly affords to the Church an unparalleled opportunity to influence for Christ the rising generation in a rich and rapidly developing land like Nigeria. This scheme enters into effect here in 1927, and the outcome is being awaited with deep interest and anxiety.

The Church's medical work consists of one hospital only, always swarming with patients, and in a country where the majority of people are in ignorance of the most elementary rules for the



AN OPEN AIR MEETING IN THE BUSH



NATIVE AND EUROPEAN CLERGYMEN

treatment of disease and wounds, an extension of this work is desperately needed.

Few would deny that in this diocese of several millions, a virile and increasing population, covering all eastern Nigeria and the British Cameroon, prosperous lands full of rich promise, spiritual and natural, the work bristles with opportunities for the Church of Christ, opportunities which may very possibly be here today in their fulness and gone tomorrow, unless taken advantage of speedily.

We who have the responsibility of guiding the work beg, therefore, for the prayers and assistance of Christian people throughout the world.



THE KING OF OGWASHI WITH
HIS ATTENDANTS



NYASALAND

BY THE RT. REV. THOMAS CATHREW FISHER, D.D.
Bishop of Nyasaland

THE Universities' Mission was founded in answer to an appeal made by Dr. Livingstone to the University of Cambridge on December 4, 1857. Cambridge accepted the appeal and other universities joined. Oxford, London, and Durham have steadily supported and shared the work; Dublin took part for a time, but more recently has developed missionary work on its own account elsewhere. It is hoped that as years go on the newer universities will also take it up, and a first meeting with such an end in view was held at Sheffield in 1920.

The first missionary chosen to begin the work was C. F. Mackenzie, of Caius College, Cambridge, who was consecrated as "Missionary Bishop to the tribes around Lake Nyasa and along the Shiré River" on the 1st of January, 1861. The

Bishop, with a party of three priests and three laymen, attempted at once to reach the diocese by the Zambezi route; they got to Magomero and some work of much promise was begun, but before the end of the year slave-raiding, and tribal war generally, made any settled work impossible. Early in the next year, 1862, the Bishop went to Chiromo to meet some new workers; various accidents happened, including a canoe upset and the loss of all medicines. Shortly after, the Bishop got fever and died on January 31st. The work of that year (the first organized missionary work in the country) is represented by the graves at Magomero and Chiromo, and the first native Christians of Nyasaland date from it. One child who died was certainly baptized, and another (Anne Daoma), who was first taught by Bishop Mackenzie, is still alive and is working as a Christian teacher in Cape Town. A memorial church dedicated to St. Paul was built at Chiromo in 1907, and in 1921 it was reërected at Blantyre, since the township of Chiromo has ceased to exist. The grave of Bishop Mackenzie near the junction of the Ruo and Shiré Rivers is well kept and cared for.

The next bishop was Dr. Tozer, and he came to the conclusion, after trying the Zambezi entrance again and spending some time at Morambala,

that his best chance of getting through to the main diocese and the lake was by the caravan route from Zanzibar. He moved to Zanzibar accordingly, as a temporary measure in order to do this. It did not, however, work out as soon as was expected, and this stage of the work took some years, during which much missionary work grew up, at Zanzibar itself, chiefly among released slaves, and more generally on the coast opposite. In 1875, Bishop Steere, who had succeeded Bishop Tozer, got to Mwembe, Mataka's village, a place then and since in direct connection with Lake Nyasa; in 1876, Chauncy Maples, afterward bishop, and the Rev. W. P. Johnson, afterward archdeacon, joined the mission for this work. Mr. Johnson was at Mwembe for some time between 1876 and 1880, and in 1881 at last reached the lake with Charles Janson, who, however, died almost immediately at Chia. It is interesting to note that Maendaenda, the Chia chief of those days, was still chief there in 1921.* Since then, work on the lake has gone steadily forward and practically the whole east coast is occupied. In 1885, the steamer *Charles Janson*, in memory of the above priest, was built on the Shiré and began work on the lake. During this period Likoma Island was occupied and became, as it remains,

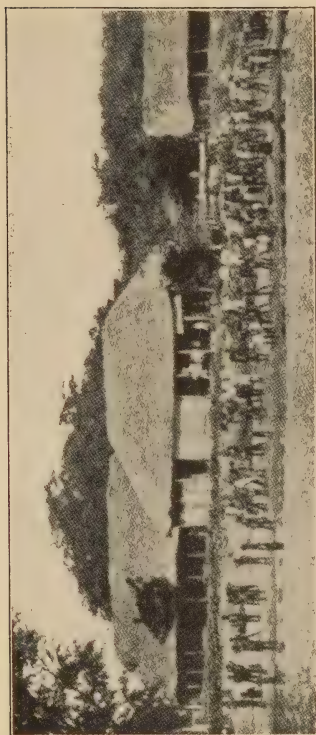
* He has died since this note was first written.



LIKOMA HOSPITAL PATIENTS

the headquarters of the diocese. Work was also begun at Kota Kota. Bishop Smythies, who succeeded Bishop Steere, visited the lake and the mission stations five times, but the work was practically under the direction of Maples, who had become archdeacon. In 1890 the Bishop came to the conclusion that it was impossible for the same man to be responsible both for the original work in Nyasaland, now in order again, and for the new work, now of much importance, that had grown up in and near Zanzibar. The diocese was therefore divided, Bishop Smythies remaining at Zanzibar, which now became a separate diocese, and Dr. Hornby being consecrated for Nyasaland. In 1893, Fr. A. G. B. Glossop, now archdeacon, joined the staff.

The next stage began with great difficulties. Dr. Hornby broke down in health almost at once and had to resign. Archdeacon Maples, who was consecrated to succeed him, was drowned on his way from the Bar to Kota Kota before he had really taken up his work as bishop. Several other members of the staff died about the same time. Dr. Hine was consecrated as the new bishop, and at last the work went forward steadily, the principal extension being in the Yao hills between Mwembe and the lake. In 1901 he was translated to Zanzibar, and Dr. Trower was conse-



MSUMBA MISSION STATION

crated to succeed him in Nyasaland on January 25, 1902. He remained till 1909, and developed the diocese into practically its present condition. His first work was to consecrate a new and much larger steamer given in memory of Bishop Maples and called after him. He also built the great Cathedral at Likoma. Besides this, he initiated much extension both at the north of the lake, along the shore (then in German East Africa, now the Tanganyika territory), and in the south, round Fort Johnston and along the Shiré River, thus completing at last the original objective of the mission. In 1910, Bishop Trower was translated to Northwest Australia and the present bishop was appointed. The work of the last fifteen years has been much interrupted by the war, but has nevertheless steadily increased. The Cathedral at Likoma was consecrated on November 14, 1911, and a large college for training teachers has been built on the island.

The mission has never undertaken industrial work in a commercial sense, but a good deal of training is given to Africans in building, carpentry, and printing. Several African printers trained at Likoma are now in government service both at Zomba and at Livingstone. Medical and hospital work has always been a chief feature, and the mission has been singularly fortunate in its work-



THE MISSION STEAMER *CHARLES JANSON*,
AT MTENGULA

ers. At the present time, in addition to the medical officer, there are eleven trained nurses on the staff, many of whom have given up important appointments in large English hospitals to undertake such work. A large staff of trained teachers also carries on educational work among women and girls.

It is a definite part of the mission ideal to train African clergy to carry on the work, but it is recognized that a very full training is needed (fifteen years is the minimum), and that for the present it is only exceptional men that are likely to be fit for it. Such men have been found and there are at present eight in full orders. Two of the priests, Fr. Augustine Ambali and Fr. Yohana Abdallah, are becoming well known to many residents outside the mission.

The staff of the diocese numbers sixty-six, including twenty-four priests, fourteen laymen, and twenty-six women. There are thirteen principal stations, and from these as a base 229 outstations are worked and supervised, being in charge of resident African teachers.

The adherents number about 34,000, of whom 20,000 are baptized, and there are over 13,000 children being taught in the schools. The attendance of out-patients in the mission's hospitals



RT. REV. THOMAS CATHREW FISHER, D.D.
Bishop of Nyasaland

exceeds 130,000 in a year and the in-patients over 1,300.

It will be seen that from the beginning the mission has aimed at training Africans to be priests, and that it looks forward eventually to leaving Africa a self-contained, self-supporting Church with African bishops and priests in full communion with the Church of England, but in no way more dependent on it than are the provinces of the Anglican communion in South Africa, America, or Australia.

In working toward this ideal there are always two dangers to be faced. One is to realize its inevitable distance so clearly as practically to forget it, and to organize in various ways on the basis of permanent English direction; the other is to press the ideal too hard and rush Africans into positions for which, through no fault of their own, they are not yet fitted. Within these two dangers there are many complicated problems. One is language. We have, thanks to the British and Foreign Bible Society, the Old and New Testaments translated into Chi-Nyanja, and the Old into Chi-Yao. We have also a few other books. *The Imitation of Christ* is published, and we hope to publish St. Cyril's Catechetical Lectures in a year or two. But it is obvious that the opportunities for theological study by priests who can only

read their own tongue are, and apparently must be for many years, very limited indeed.

Our native clergy in Nyasaland can fairly be called educated; but they are not, and have little



CANON AUGUSTINE AMBALI AND HIS WIFE, MABEL

chance of being, in any ordinary sense, *learned*. To some extent similar problems arise in matters of administration. These difficulties can only be solved as the years pass, and I do not think we

can yet tell at all on what lines the solution will be (*e.g.*, to take the first instance, whether the theological difficulties will be solved by a bi-lingual clergy who can read and study in English, or by a large output in theological literature in the African dialects).

It will be seen from this that we are still at an early stage in the development at which we are aiming. Despite this fact, however, in regard to education, we have already passed into a second stage of growth.

The work of the mission was organized in educational and administrative ways much earlier in and around Zanzibar than in what is now Nyasaland. After the division this continued for some years, and all the present Nyasaland clergy were trained as teachers in the college at Kiungani. The elder ones were also trained there for the diaconate. By the time they were ready for the priesthood we had our own college at Likoma. Younger clergy have had their whole training for Holy Orders in Nyasaland, and a generation of teachers has now grown up to which the same applies. We owe a great debt of gratitude, however, to the work at Kiungani, and those who were trained there have memories of their life there with the late Archdeacon Jones Bateman, to which they are very loyal and which they will never forget.



ST. HELENA

BY THE RT. REV. WILLIAM A. HOLBECH, D.D.

Bishop of St. Helena

THE diocese of St. Helena is the island diocese of the province of South Africa, and consists of three islands in the South Atlantic: St. Helena, Ascension Island to the north, and Tristan da Cunha to the south; all of them discovered by Portuguese mariners early in the sixteenth century.

The island of St. Helena, some ten miles long, was formerly an important port of call for ships sailing from the east to Europe, and is one of the oldest of the British colonies. From China and India, ships came around the Cape of Good Hope without sighting land, wind and current bringing them to St. Helena as the first land seen since they left Calcutta. The East India Company kept a large depot and dock-yard in the island to supply fresh food, and for the repair of

damaged ships. The introduction of steamships, and later the opening of the Suez Canal, removed this large trade from St. Helena, which is now an outpost of empire rather than a commercial center. Its present population is 3,700.



ST. PAUL'S CATHEDRAL
Island of St. Helena, South Atlantic

Napoleon's captivity for six years, 1815 to 1821, still attracts notice to the island, and a French representative lives there, in charge of the house and tomb which were used for the emperor, now buried in Paris.

The islands of Ascension and of Tristan da Cunha were occupied by British troops during

Napoleon's time of imprisonment; at his death the garrison was withdrawn from Tristan da Cunha, but continued at Ascension as a naval station until recent years. Ascension is now a dependency of the colony of St. Helena, and managed by the Eastern Telegraph Company, which has a station there.

Tristan da Cunha is occupied by a few people, about 130, descendants of the garrison, of whaling sailors and others who prefer to live in an out-of-the-way spot at the foot of a high mountain, though they have had offers of removal to other lands.

At St. Helena the Portuguese built a fort and chapel; the Dutch who held the island for a time left no signs of their occupation; but the English church in Jamestown, called after James II of England, is one of the oldest colonial churches, and was served for many years by a succession of colonial chaplains. The bishopric of St. Helena was founded in 1859, at the instance of the famous Bishop Gray of Capetown, from whose enormous diocese it was taken. There are now four churches in the island, but only two priests besides the bishop. Of the population (3,700) some 200 are of European birth, the majority being of mixed race, descended from Indians and others brought to the place by the East India

Company, largely of eastern origin, but with a proportion of Africans brought in at the time of the suppression of the slave trade; all are English speaking and all are Christians, so that the work of the Church is pastoral rather than missionary.

There are good elementary schools in the island, five of them under Church management; but for secondary education there is little demand, and the difficulty of traveling over a hilly country makes it impossible to make one central school of this kind serve the whole island. Jamestown, the seaport town, with a population of 1,700, lies in a deep valley, and there is no other town or village, the houses being scattered over the hills, built wherever a suitable site occurs.

At Ascension Island, over 700 miles to the north, there is a shifting population of people employed there for two or three years, and then passing on. It is not possible to maintain a resident priest; the Bishop visits the island twice in the year, staying three or four weeks each time; and in the intervals services are taken by lay readers. The church built when under Admiralty government is a neat building with interesting naval memorials. A large number of St. Helena men are employed in the island as servants and laborers; and in many ways there is close connec-

tion between the two islands of St. Helena and Ascension, now united in one colony.

The island of Tristan da Cunha is some 1,000 miles to the south of St. Helena. From time to time a priest resides there for three years or more,



BISHOPSHOLME, ST. HELENA

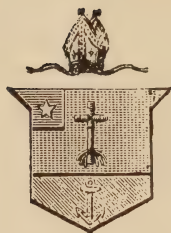
The Bishop's residence is in the center; the house below is a private one.

to teach and minister to the few people and educate their children. The last resident priest left in 1925, the Bishop having visited the island two years before and confirming many of the people.*

[*Since the above was written, the Rev. A. C. Pooley has gone as missionary to Tristan da Cunha.—Editor.]

Tristan da Cunha lies out of the route of ocean traveling ships, so that communication with the place is rare.

These three islands remote from any continent are kept in the fellowship of the Church, under the care of a bishop, and having their share in the blessings and in the counsels of the South African province. At the South African synods the needs of the small and remote diocese of St. Helena are always carefully and sympathetically attended to; the islands of the sea are not forgotten. From the islands many of the young folk make their way into the greater world, and there do good service.



ZULULAND

BY THE RT. REV. WILMOT L. VYVYAN, D.D.

Bishop of Zululand

THE graphic novels of the late Sir Rider Haggard have made known in an interesting way the Zulu people, primarily as warriors, and with a tendency to disregard them as ever intended or likely to become servants and children of our blessed Lord. They were originally a tribe that fought its way down from some other part of Africa; then a little over 100 years ago the tribe, by conquest and absorption following on conquest, became a nation of warriors, disciplined by stern and unrelenting cruelty into as fine a fighting machine of its kind as has ever been known.

Failure in any expedition was punished by death; cowards and weaklings were put out of the way; no one was allowed to marry without the permission of the king, who had the unmarried

women, as well as the fighting men, marshaled in regiments. A command would be issued that this regiment of men was to marry that regiment of girls, and there was no brooking the will of the savage king, however the heart might be engaged; for tender love is known among them as among other races, but had no consideration. The nation's needs came first; a study in eugenics, perhaps. At any time a band of men might be sent to attack some neighboring and unoffending tribe; a nation of robbers on a large scale. The king's word was supreme.

Thus arose a rude and, in its way, noble loyalty, which marks the race today, though now there is no king. The slaughter of innocent people was of frequent occurrence; no one's life was safe, yet they remained loyal to him who was strong enough to rule. Witchcraft held them in its baneful grip; the witchfinders, men who made a craft of it, and women also, were called up by the king for a "smelling-out" of *abatakati* (evildoers, warlocks, wizards) of whom some were real offenders, who contrived spells and poisons for the death of disliked persons for those who sought their aid; others were innocent people who were considered dangerous to the king's power, or were possessors of cattle which he coveted. They were done to death in the day or night, by soldiers



RT. REV. WILMOT L. VYVYAN, D.D.
Bishop of Zululand

sent on the gruesome errand; the whole kraal was wiped out—men, women, and children—at one blow. Europeans today tell of coming upon the dead bodies of such, close to where they had encamped for the night when traveling; our earlier missionaries told the same tale.

Then came the Zulu War of 1879, when the British army brought this kingdom to an end; and the last king, Cetshwayo, was made prisoner. He was restored as a chief, with other chiefs, but did not keep the promises exacted from him. Civil war ensued among the chiefs, Cetshwayo died, and the country was in 1897 handed over by the British government to the colony of Natal. The greatest of all the kings was Tshaka, a monster of cruelty, who was murdered by his brother Dingana, who was murdered in his turn; he was succeeded by the more peaceful Mpande, aided by the Boers, and his son was Cetshwayo. Their family is still regarded as the royal family, the present representative being Chief Solomon, who shares with other chiefs the rule of the country under the Union government.

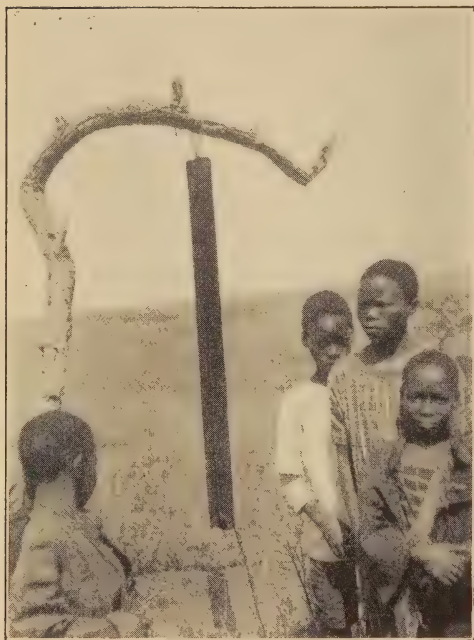
The work of the Church began in 1860, in the days of Mpande, who granted land at Kwamagwaza for the first priest, the Rev. R. Robertson, who went there with others to begin what seemed an impossible task. He was a man of great cour-



A HEATHEN ZULU

age, to whom the Zulus gave the name of Unzimela, the man who stands by himself. Frequently did he reproach Cetshwayo, at the risk of his life, for his cruelties; Cetshwayo forbade any soldiers to become Christians. He missed the chance given to him, and paid the penalty.

The extension of the work of the Church went very slowly in those earlier days. Strife, rebellions, hindered it on every side; but today the situation is a very different one. The first bishop, Wilkinson, consecrated in 1870, resigned before the Zulu War; the second, Douglas McKenzie, established the lines of work which continue to this day, with synods of clergy, rules of discipline, and methods of evangelization; he died in 1890. His successor, Bishop Carter (now Archbishop of Capetown), carried on the same lines until 1923, when the present bishop, Vyvyan, succeeded him, elected by the clergy and laity of the diocese. The greatest piece of work has been that of Archdeacon Charles Johnson, who came in 1879, as a layman, sent by the Bishop of Maritzburg and the Society for the Propagation of the Gospel; he pitched his tents on the battlefield of Isandhlwana, where a few months before the Zulus had overwhelmed the British regiments, caught unawares. He had been brought up among the Zulus in Natal, knew their language perfectly,



A CHURCH BELL

and was beloved by them. He moved later on to the place, close by, now called St. Augustine's, where during these many years he has gathered a large army of converts, built over forty churches, some of stone, others of brick, and notably the great church of St. Augustine, holding 3,000 people; and has there industrial schools for carpentry and stone work, by means of which the churches have been built and furnished.

The Church of St. Vincent stands on the battlefield, built in memory of those who fell in 1879, and at the same place is the theological college for native catechists and clergy; and the home of a priest, who with three native priests supervises thirty of the churches mentioned above, the Arch-deacon, now seventy-six years of age, having handed them over to him. In other parts of Zululand there are several mission stations, all with many outstations; at four centers, besides primary schools, with native teachers, whose salaries are paid and the schools inspected by the Natal education department, but which are all Church schools, there are intermediate schools for Standards V to VII. Carpentry and agricultural work are taught, and sewing and domestic work to girls. At Kwamagwaza there is a boarding school for forty boys and girls. The mission stations spread into the north of Zululand, where there is also a

government school for the sons of Zulu chiefs and headmen, of which one of our priests is principal, with fifty-two young men in attendance. This school is carried on with much success and is most popular with the Zulu people.



THE CHURCH AT MAGOGB

The cliff in the distance is the one from which King Tshaka
used to throw his captives

Within the diocese of Zululand is also, what was originally a part of Zululand, the district of Northern Natal, in the central town of which, Vryheid, is the Bishop's residence and Pro-Cathedral. A part of the Transvaal and all of Swazi-

land are also in the diocese. The chief points there are the mission station of Holy Rood, Endhlozana, with a hospital, industrial work in carpentry and other things, and in metal work, under a professional, which produces much admirable work. The church there has beautiful copper panels on the altar, made at the school. At Mbabane, the center of government in Swaziland, which is a protectorate, and in the Union of South Africa, there is a good Church boarding school for European children, and nearby, a boarding school for colored (half-caste) children, founded and carried on by Archdeacon Watts, who also created the European school, and who has worked for many years among all races in that territory.

There are several Swazi outstations of ours in that country, though our work there is small, owing to lack of funds. Americans of a society called the Church of the Nazarene have lately come into the land, with earnest workers and plenty of money, and have built two hospitals—one costing £3,000, the gift of one family. Would that we could do things on the same scale! Perhaps our Churchmen in America may send us such help, and come and assist us. The Roman Church has a Prefect Apostolic and several priests and nuns in Swaziland, but we, who were there first, lag behind in our native work.

In all the diocese, there are about a half million natives, and 16,000 Europeans, of whom very many are Dutch, and belong to the Dutch Reformed Church, and there are Wesleyan and other societies at work in parts of the diocese.



PART OF A ZULU CONFIRMATION CLASS

We have about 2,000 European Church members. There has been a large influx of Europeans in the past fourteen years, owing to land, especially on the coast of Zululand, which was thrown open to white occupation. To these we have priests ministering, whom they support. But

our chief work is among the natives, Zulus and Swazis, of whom we have about 17,000 adherents. There are seventeen European priests, fourteen native, and five deacons, besides very many catechists and evangelists, and they contribute well to the funds of the Church.

The system is that those who come to say they "want to believe" are placed in the class of hearers, and, after instruction and testing for one or more years, are solemnly admitted in the congregation to the catechumenate; making promises to pray, to come to services, to abstain from such customs as are contrary to Christian life (especially witchcraft, and polygamy, for the Zulus are mostly polygamous), to contribute to the support of the Church. They are then kept under instruction for Holy Baptism for another year, and publicly baptized, with all dignity, and then enter the course for Confirmation and Holy Communion. A Zulu Mass, at any rate in the chief churches, and, with allowances, at all churches, is an uplifting service. It is, of course, the chief service everywhere, and the singing is beautiful and the attention and reverence very devout, without being stiff. It is all natural. There are no organs; they sing naturally in parts, and make the service theirs. Confession is not the rule, except before baptism and confirmation, but especially

at the great festivals they make much use of the sacrament of Penance.

The children are delightful little folk, and come gladly to school and church. And the Zulus are a fine race, with dignity, forbearance, patience, and



A RIVER IN ZULULAND

many virtues. The old superstitions and bad traditions in sexual matters cause us some trouble; they cannot be driven out in one generation. But when Europeans ask what sort of Christians they make, we point out these five evidences: they know how to pray, and pray well; they know how

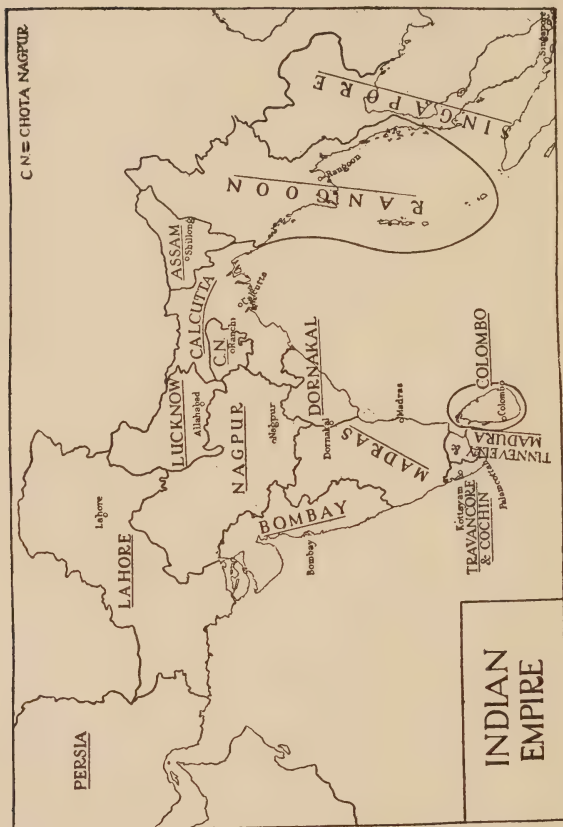
to worship, and value their religion; they give well for the support of those who minister to them, and to the funds of the Church, and give labor in building their churches; they set to work to win others to Christ in various ways; they know how to submit to discipline.

Let this picture stand out as a contrast. A great cliff overhangs a deep valley where a river drops two hundred feet. From this cliff in the old days, Tshaka used to hurl his prisoners to a cruel death. Within full view of it is a stone church, built by native labor, where Christians flock to worship. The rock of death and the Rock of Salvation. And near by, as the Confirmation service is about to begin, a drunken debauch is going on a mile away, with its obscene orgies, at a heathen kraal. Are we to leave them in that state of darkness, or to bring them to the Eternal Refuge? Ask Arch-deacon Lee, who came out from England twenty-three years ago, with a call he had had from boyhood, who is loved and trusted by them, and speaks their language well, what he has to say after all these years of intimate knowledge of their faults and virtues. He thanks God for all that, by His grace, he has been able to learn and do among them to whom he has given himself without stint.

And finally, about medical work. There are na-

tive doctors, whose methods are of the most barbarous description at times; though they have some knowledge of herbs, they have none of surgery. At all our central stations there is a good deal of amateur medical help given; and, in addition to the small hospital in Swaziland, we have a larger one, established for many years at Kwamagwza, with three European nurses, and some Zulu nurses, trained there strictly. The local doctor, who is an American Presbyterian, supervises it, and it does a very valuable work, especially in maternity cases. And we need many more of such all over South Africa. It would be a great boon if American Churchmen could take up, as a special piece of assistance to the Church in South Africa, the promotion of medical work among our native races, which every one knows to be a great need; and to help this diocese in Swaziland, that our part of the Catholic Church may have the position there which it ought to have, and not be shut out by the efforts, however noble, of the Americans who know not the full faith of the Gospel of Salvation.

ASIA





DORNAKAL, INDIA

BY THE REV. F. F. GLADSTONE

Chaplain to the Bishop of Dornakal

DORNAKAL has the distinction of being one of the younger dioceses in the Anglican communion, and like most young things it is rapidly growing and somewhat ungainly. Ungainly because it consists of two unequal parts, the larger to the north and east, and the smaller to the south and west, separated by over a hundred miles of country where the Anglican Church is not working but which has been occupied by the American Baptists and the American Lutherans, growing both in area and numbers.

When the diocese was first constituted, only fourteen years ago, its area was confined to one district in the Indian state of Hyderabad, outside the boundaries of British India proper, with a population of some two millions. In 1920 the

Bishop of Madras handed over to it all that part of his diocese which is inhabited by people speaking the language known as Telugu, so that now its population is over six millions. What is of infinitely more importance than merely territorial growth is the number of Christians, which during the past years has scarcely been paralleled in any part of the Anglican Church. In the districts now included in the diocese there were in 1894 about 22,000 Christians belonging to our Church, in 1914 about 57,000. By 1924 the number had grown to 132,000, and at the present time is almost exactly 140,000. In the past five years the number of baptisms has averaged 8,000 yearly and the number of confirmations 1,650.

The two great missionary societies of the English Church have been working in the Telugu country for many years. The C. M. S., with which is associated the C. E. Zenana mission for work among women, began work in the extreme east in 1841, and the S. P. G. started in the southwest a year or two later. In recent years the Church in Australia and New Zealand has assisted the diocese in several special ways, and last year the latter Church sent out its first missionary to come so far afield. But the chief glory of the Dornakal diocese has been its distinctively Indian character. In addition to the British societies there are also



A VILLAGE SCHOOL



AT WORK ON THE BUILDING OF THE
DORNAKAL CATHEDRAL

working here several Indian agencies. In one place is the Indian Missionary Society of Tinnevely. This is entirely supported by Indian Christians from the Tamil country, in the extreme south of India, and its workers are all Indians. Not far off is the work of the Singareni mission. This is supported by funds from England, Australia, and elsewhere, but is entirely manned and controlled by Indian workers. A similar work is to be started by the Indian Christians of Travancore in a few months. More important still, our own Christians have not forgotten their duty to their fellow-countrymen. Ten years ago the Telugu people began a mission of their own to a distant part of the Hyderabad state; at that time there were in that district only seven Christians, now there are over two hundred. A second mission to another part of the state was begun in 1925 by the Christians of a different part of the diocese.

Moreover, Dornakal is unique in its bishop. The Bishop, who has occupied the see since its foundation, is the first, and hitherto the only, Indian to be appointed bishop in our communion. Indeed, apart from the old Syrian Church of Malabar, there had never before in any Church been a bishop of Indian blood. Consequently the diocese has had a unique opportunity to develop



LAYING THE FOUNDATION FOR THE
CATHEDRAL, DORNAKAL



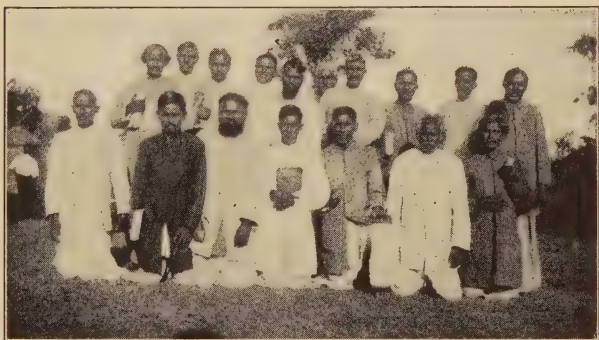
THE CARPENTRY SCHOOL AT DORNAKAL

on Indian lines. So, for instance, in Dornakal itself till last year there had never at any time been an English person residing; the Dornakal Cathedral, of which the foundations have recently been laid, is to be built in the Indian style of architecture; and in the Dornakal Divinity School the instruction is almost entirely given in the Teluga language. The same is becoming true of the clergy. There are now fourteen English missionary clergy working in the diocese, whereas the number of Indian priests and deacons is very nearly a hundred. The work among women, however, depends chiefly upon the English woman missionaries, of whom there are twenty-four.

Our Indian Christians come almost entirely from the very lowest classes of the people, known as out-castes, who, until the coming of Christianity among them, had been for many years absolutely degraded and illiterate. This was not through any design of the original missionaries. So long ago as 1859 a remarkable man named Venkayya, belonging to one of the two main out-caste communities, embraced Christianity, and before his death, a vast movement, largely due to his own efforts and preaching, had begun. This spread among the out-castes in village after village and district after district, till it gained and deserved the name of a "mass movement."



THE WEAVING SCHOOL AT DORNAKAL



THEOLOGICAL STUDENTS AT DORNAKAL, 1925

This is a class of older men, most of whom were ordained to the permanent diaconate October 3, 1926.

Vast as the growth has been, it would have been much vaster were it not for the continual hindrance of lack of funds—funds for schools, for the training of teachers, for the training of clergy, for work among women, and for medical work. The Indian Christians give generously (they gave over \$20,000 in 1925) out of their poverty, and how great that poverty is by western standards is almost incredible. On the other hand the training of a priest or the education of a child can be achieved by \$10 and \$2 a month respectively—sums which to English or American eyes seem ridiculously small. The “parishes” have to be huge, thirty or forty or fifty miles across, with no railway and only the worst of roads. Hence the burden on the Indian priest is infinitely greater than that on the European or American, and the need for thorough training proportionately greater. The uncertainty of his visits leads to infrequent Communion and delayed Baptism, hence again the greater need for more clergy to be trained. Still more does it increase the responsibility of the village teachers, who have to add to their secular teaching daily services, the instruction of adults and children in the faith, and the conversion of the heathen. On them lies the heavier part of the burden, and their training is correspondingly urgent. Then too the illiteracy



THE BISHOP OF DORNAKAL
ADMINISTERING BAPTISM

of the villager is appalling; in some parts there is scarcely a woman who can even read.

To meet these educational needs there is, firstly, a divinity school at Dornakal at which fifty Indian clergy have been trained and nine students are now in residence. It is not supported by any individual society, but is worked on purely diocesan lines. The cost of the present buildings and part of the support of the students has been contributed by generous friends in Australia and New Zealand, but the need of further extension is imperative, if the Telugu clergy are to take their proper share in the evangelization of India. Indeed the present buildings are believed to be smaller than those of any other theological institution in the world. Elsewhere we have a university college, a high school, two training schools for teachers, a dozen boarding schools for boys or girls, and twelve hundred village schools. A new and important departure is the starting of vocational schools, where the children will be taught useful occupations, on the lines of Hampton and Tuskegee. The need of the women's work and the medical work is no less clamorous. In the whole diocese we have one hospital and a few dispensaries, and in many parts there is no other medical help available within many miles.

What of the future? In certain districts about



WELCOMING THE BISHOP OF CAL-
CUTTA (METROPOLITAN OF
INDIA) AND THE BISHOP
OF DORNAKAL

half of the out-caste population have now joined us, in spite of many persecutions and the very high moral standard that is required, and the other half are eager to come in, if we only had the teachers to send them. Moreover, now for the first time there is a distinct movement among the Sudras, that is to say the great middle class of the Hindu people. Where the movement of the lower classes has been wisely guided the Sudras have shown profound respect for the Christian religion. Bitter enemies have become staunch friends. A spirit of inquiry has risen among them. In several places actual conversions have been fairly numerous during the past year or two. It is not impossible that during the next few years we may see a vast ingathering of the main body of the Hindu people—according to the good hand of our God upon us.



PERSIA

BY THE RT. REV. JAMES HENRY LINTON, D.D.

Bishop in Persia

WHETHER the early Christian Church in Persia was founded by the Persian Jews converted at Pentecost, or not, history bears witness that the Church soon spread over a great part of Persia, and it is on record that one Johannes, a Persian bishop, was present at the Council of Nicea in A.D. 325.

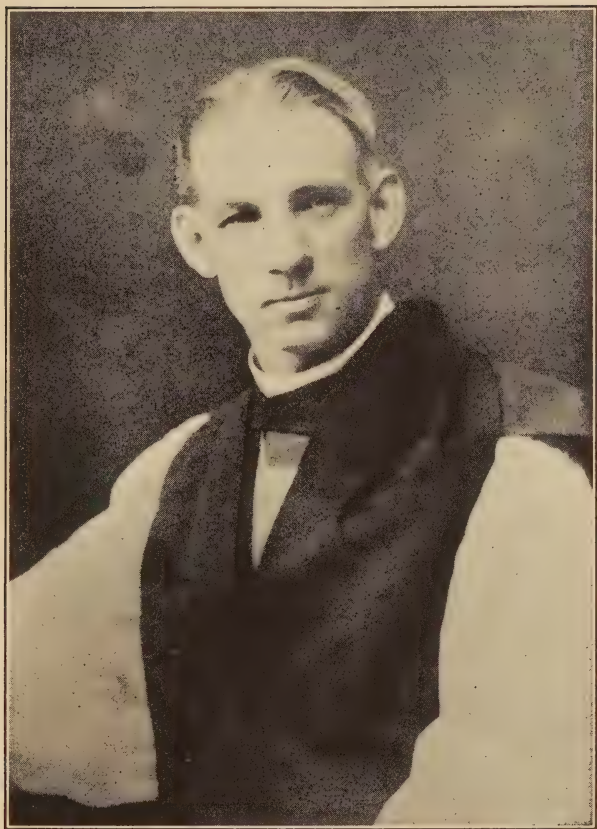
But the history of the early Church in Persia is a history of its martyrs, and eventually under the oppression of Zoroastrianism and Islam the early Church in Persia was almost completely wiped out. A remnant remained in the mountain fastnesses in the north and northwest in the Assyrian and Armenian Churches. And surely, in the years of the World War, the Christians in these same mountains have filled up the sufferings of their fathers.

This article, however, deals with the reëstab-

lishing in modern days of the Church in the Moslem centers of Persia, and as the Episcopal Church works chiefly in the area south of parallel 34° N., it is to this work that reference is made. The Anglican Church has mission work among Moslems in Isfahan, Yezd, Kerman, Shiraz, and Seistan; and among Jews in Teheran and Isfahan. The American Presbyterian Church has splendidly equipped work in most of the large towns north of parallel 34° N.

RE-ESTABLISHING THE CHURCH

In 1869, Dr. Robert Bruce, a missionary of the Church Missionary Society in India, was on his way through Persia. It was in the year of the great famine, and he felt that Christian service compelled him to stay and do what was possible in the way of famine relief. In 1875 the Church Missionary Society officially sanctioned missionary work being begun in Persia. At first, owing to the fanaticism of the Moslems in the city of Isfahan, it was not possible for missionaries either to reside in the Moslem city or to open work there, so they settled in the Armenian suburb of Julfa, and for many years their chief work was among the Armenian Christians. The aim of the missionaries was to educate and train such of the Armenians as seemed keen to undertake work for



RT. REV. JAMES HENRY LINTON, D.D.
Bishop in Persia

God among Moslems. But, speaking broadly, the attempt was a failure and chiefly resulted in separating a number of Armenians from their national Church into the Anglican Church. With some brilliant exceptions, Armenian men have not proved good missionaries to Moslems, though many of the women have done excellent work as nurses, and have shown real zeal for God in this work. But today the strength of the missionary effort of the Church is being put into direct work among Moslems and in training Persian Christians, converts from Islam, to win their own people for Christ.

METHODS OF WORK. (I) MEDICAL MISSIONS

It is a truism that missionary work in a Moslem land is faced with peculiar difficulties nowhere else experienced. The law of Apostasy in Islam directs death as the penalty for one who apostatizes from Islam. But the Church of Christ is under plain orders which it cannot gainsay. Its commission is "preach the Gospel to every creature," and He who gave the command did not exclude the Moslem from the scope of His love and His Gospel. And in the two-fold command "Heal the sick, preach the Gospel" is found one of the most effective methods for reaching the heart of the Moslem.

In each of the stations in the area mentioned, the C.M.S. has well equipped hospitals for men and for women. That in Isfahan has 200 beds, the others have each about 100 beds, though during the summer months when the nomadic tribes come up to the towns, the actual number of in-patients far exceeds the number of beds, as they are accommodated on camp beds all over the hospital grounds. These hospitals are probably without question the best equipped in the country. The biggest operations known to modern surgery are performed in them. But the hospitals exist primarily as an expression of the love of God. In them the Moslem sees in a unique way the teaching of Jesus put into practice. As far as possible all the native staff are Christians. Prayer is one of the big elements in all the work of the Church here, both in the hospitals and in the schools as well as in the more directly evangelistic side of the work. Time and again when all human skill has failed, patients have been healed in direct answer to prayer. It is a striking scene in church when on such occasions the whole congregation rises and stands in silent prayer asking God for healing for some such patient. Today I am attending a thanksgiving feast in the house of an Armenian whose child was thus healed a short time ago. And only a few years ago my wife, who is

the surgeon in charge of the Women's Hospital in this station, was healed as by a miracle in answer to this united corporate prayer of the Church, after five surgeons had declared that she was beyond human aid. A patient in the hospital recently who noticed the place given to prayer in the work, declared, "Surely this hospital is the house of prayer." Love and medical skill in an atmosphere such as this have been wonderfully used of God in opening closed doors in this Moslem land. No human heart can withstand the influence of love, and when Moslems have been in hospital for some time, they begin to ask questions as to our faith, gradually they begin to read the Gospels for themselves and many have come right out into faith in the Lord Jesus Christ and have been publicly baptized.

(II) SCHOOL WORK

The second important part of the Church's work in Persia is being done through Christian schools. The schools are essential to the up-building of the Church. It is from our Christian schools that we look for our clergy, evangelists, and Church workers in the future, and it is fitting that this section of the work should have a prominent place in the Church's endeavor. From every one of the Christian schools, students have been



TRAVELING IN PERSIA

This was taken on a trip from Kerman to Seistan. We went for the greater part of a day over this "road." The next day the car "sat down" with a broken rear axle.

baptized on the confession of their faith. Needless to say all this direct evangelistic work among Moslems does not go on without opposition. During the sacred months, Muharram and Ramazan, the Moslem priests usually carry on a big campaign against the schools. On one occasion they even organized a big procession of villagers who paraded the town and were supposed to march on the school and demolish the building! But the net result so far as we were concerned was that in the following week several of the students asked for baptism and we had a bigger enrolment of new students than we had ever known. Thus does God make the wrath of man to turn to His praise!

(III) THE CHURCH IN PERSIA

In each station where the Church is at work there is now a congregation of Christian men and women converts from Islam. In Isfahan the number of such is about 300, and there is a smaller number in each of the other stations. Last year on July 4th there were twenty-two adult converts from Islam baptized on that one day in Isfahan, and altogether during last year in this one station there were thirty-six adult converts from Islam baptized. Every Sunday there is in each station a service for Christians followed by an evangelistic service. In Isfahan we have an attendance

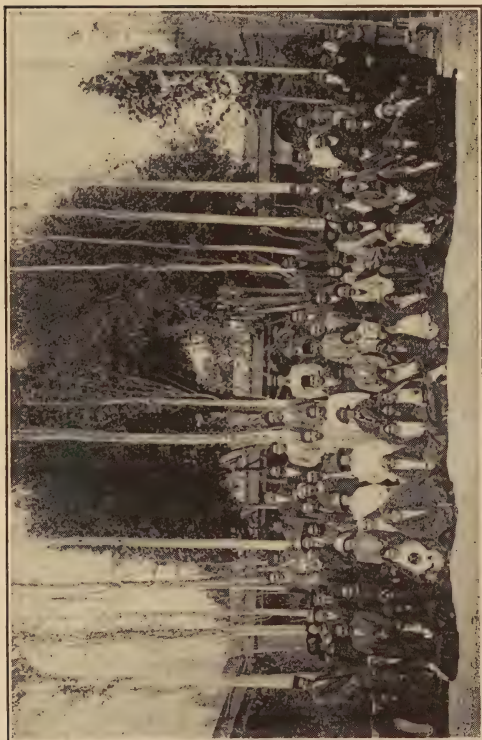
of from 200 to 400 Moslems present every Sunday at this service. The address is usually by a Persian convert from Islam. People who attend begin to ask questions; this leads on to their coming to the classes for inquirers, and thus many are led through to a living faith.

On Christmas Day we have a special evangelistic service. Last Christmas in Isfahan we held two such, one for men only and the other for women only. Most of the Persian government officials were present at the men's service, and many merchants and business men and a good sprinkling of artisans. The service was taken by a Persian clergyman, a convert from Islam, and the sermon preached by another Persian clergyman, a convert from Islam. He had been a worker at one time in the Finance Department and was known as such by most of those present. The women's service overflowed into the hospital waiting room which again overflowed. Such a service in a Moslem city causes one to think. Many came out of curiosity, but even now we know of some whose hearts are yearning for escape from the thralldom of sin of which they heard at that service. Yet, be it remembered that Persia does not possess religious liberty. It means counting the cost when converts come thus boldly out on the side of Christ, and witness and work for Him.

The diocese of Persia is the territory ruled over by the Shah. In extent it is 628,000 square miles, *i.e.* nearly three times the size of Texas. Travel is one of the problems facing a bishop. A few roads are being made, but over the greater part of the country the roads are hardly worthy of the name. I go over my diocese in a car, but every journey means an adventure out into the blue. I am my own chauffeur and mechanic. Just recently I returned from a 1,400 mile tour over a great part of which there was little that could be called a road. En route I had to undo the back axle as the driving pinion had worked loose! It is an injustice to any car to take it over such roads. But in spite of this I covered up to 170 miles a day, whereas a few years ago when I went about by mule my average day's trip was about twenty miles.

CHURCH GOVERNMENT IN PERSIA

The Church is governed on a thoroughly democratic basis. The diocesan conference meets annually, and has a membership of men and women communicants who contribute to the work of the Church, irrespective of nationality. This conference deals with all the work of the Church, and elects a diocesan council on a similar democratic basis, which acts as an executive committee to



AT PERSIA DIOCESAN CONVENTION
Many of the women refused to be photographed

carry on the work during the year. Advisory committees are elected for the various branches of the work, medical missions, educational work, an ecclesiastical board, etc. Each congregation elects a pastorate committee which is responsible for the work of that particular congregation and for the upkeep of the church. The members of these committees are almost entirely native Christians, the foreign missionary endeavoring to make himself merely a servant of the Church, ready to advise if asked to do so.

TOWARD A UNITED CHURCH OF PERSIA

The Church in North Persia was founded as the result of the work of the American Presbyterian Church; that in South Persia as the result of the work of the Anglican Church. The consequence is that these divisions of the Mother Church were perpetuated in the Persian Church. But the divisions do not exist in the thought of the Persian Christians themselves, and they are getting together to see what can be done to have one United Church of Persia. It is thought that while the organizations of both Churches are in a fluid state the time is suitable to get together and see whether it is not possible to have one organization. This year in July and August delegates from both the north and the south will be

meeting in Isfahan in an Inter-Church Conference when one of the most important topics down for discussion is the unity of the Persian Church. The unity of the Spirit exists. Is the unity of the body also possible? We go forward in hope and prayer.

There are two chief problems facing the Church in its task in this land: (1) The fact that it is a Moslem land with its pride of religion and ancient pride of race. Yet the notes here recorded show that even here love conquers. A Church is being gathered, and we look forward with hope to the fulfilment of the prophecy, "I will set up My throne in Elam, saith the Lord." (2) The other problem is that of staff and funds. Over the whole of the Anglican area of Church work in Persia there are only two ordained men set apart for pastoral and evangelistic work (*i.e.* foreign missionaries), and one of these is shortly retiring after putting in a life's work in this land. In school work and medical work likewise the shortage of men is critical in view of the opportunity for work in a Moslem land. It may be that some keen young men will read these notes, and in them hear the call of God to come over and help us in our task. It is real hard service in the Kingdom. There is no point in disguising that fact. But it is joyful service for those who have

put their lives into the hands of Him who gave His life for us. It is real missionary work all the time, and the Church needs men who know the power of God unto salvation in their own lives, and who believe that in the Lord Jesus Christ and in Him alone is the Life for the sons of men, and the Light that lighteneth every man. The Protestant Episcopal Church of America has so far had no share in the work in this land. It would be a real joy to us to welcome you in.



RANGOON, BURMA

BY THE RT. REV. ROLLESTONE S. FYFFE, D.D.

Bishop of Rangoon

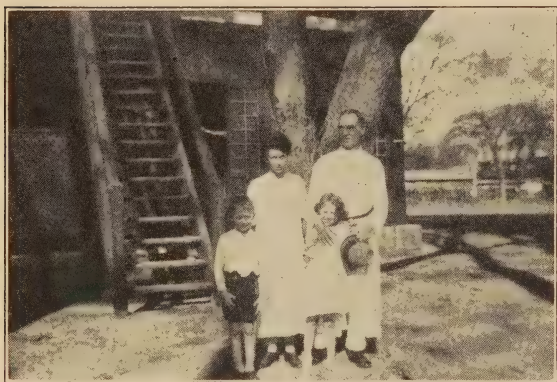
THE diocese of Rangoon was cut off from the diocese of Calcutta in 1877, the same year in which the see of Lahore was erected. It comprises the whole of Burma, which is the largest and richest and farthest east of the provinces of the Indian Empire. It extends also to the Andaman and Nicobar Islands. Its indigenous people are Mongolians, and the language, like the Mongolian language, is of the "agglutinative" type. These people consist of about 9,000,000 Burmese dwelling in the valley of the Irrawaddy, nearly 2,000,000 Shans (Siames), 1,000,000 Karens, and about 1,000,000 Chins, Kachins, and other hill tribes. Large numbers of immigrants come from India and a considerable number from China. Besides there is the English and Anglo-Indian community of about 25,000 people.

When Rangoon was made a separate diocese, British rule extended over only the coastal provinces and lower Burma. In these parts the Church was represented by chaplains of the Indian establishment, and the old cemeteries at Akyab and Kyoukpyu on the Arakan coast, as well as those in Rangoon, show that they had many sad duties to perform in days when we had not learned to fight the mosquito as we have today.

Through these chaplains the Church in England was aroused to the need of missionary work in Burma, and in 1860 Dr. Marks arrived to begin his memorable ministry of forty years and his great educational work. The Church's work both among English speaking people and others has continued to grow since then. Our forces consist of the Bishop (who is treated by the government as a senior chaplain and head of its ecclesiastical department in Burma), six government chaplains, eight or nine other chaplains (about half of whose expenses are found by the government and the other half by subscription), fifteen ordained English missionaries and ten women of the S.P.G., a priest, three laymen, and a few women of a new society known as the Bible Churchmen's Missionary Society, who work among the Kachins, a woman doctor and three English nurses in our children's hospital at Man-

dalay, a priest, two laymen, and an English woman working among the blind, and a number of English women working in our English schools. The remainder of our school staffs are found in the country.

Our Cathedral is a gothic church in which we



A MISSIONARY AND HIS FAMILY

have crowded 1,000 people but which ordinarily holds 600. In it we endeavor to maintain our beautiful traditional English worship. A rich Indian Christian presented it with a very beautiful set of stained glass windows in the chancel, and it has other beauties. The services have generally to be in English, but perhaps the most striking service in the year is the Michaelmas Eucharist when the

Burmese and Karen people connected with St. Michael's mission (which includes many jungle villages) gather there. Then the Cathedral is filled with native Christians. They use the Burmese Bible, Prayer Book, and hymn book. The sermon is in Burmese, and the officiating clergy, the choir, and often the preacher are Burmans. Among a good deal that is discouraging elsewhere, there is happy promise in that service.

Elsewhere in this city of 350,000 inhabitants we have two other large churches where the services are in English. One is the British Soldiers' Church. The other is a fine byzantine building, in the industrial part of the city, which has just been completed, the funds being largely found by the members of the congregation, who are mostly Anglo-Indian people of small means. They love their church and give gladly to it. The English people, we must confess, attend church badly and spend their Sundays largely in playing games. There is a port chaplain provided partly by the English missions to seamen and partly by local funds. He has a small institute, not nearly large enough for what is now the second largest port in the Indian Empire (Bombay alone exceeding it in the volume of shipping), and a launch in which he visits all ships coming into the harbor.

There are also chaplains for English people at

Maymyo (the government hill station), Mandalay, and Moulmein, who have considerable congregations to minister to; but Burma is not thickly populated, most of its wealth lying in rice and timber, and Europeans are scattered in small groups about the country both for government



BURMESE BOYS PLAYING "CHIN-LON"

The players stand in a circle and kick a light ball made of bamboo from one to another

and commerce. To meet their needs we have small churches holding about forty people in nearly all district headquarters stations, and our chaplains have charge of four or five such churches often a hundred miles apart. The congregations contain all sorts of people from the highly educated Indian civil servant to the almost illiterate English-

speaking Indian or Burman. We therefore need chaplains who are versatile men, able to deal both with people of high education and also with the simplest of Christ's followers. The traveling involved in these charges is continuous, but all stations can be reached by rail, steamer, or car, and people are kind and hospitable. One of the most interesting of these up-country chaplaincies is known as "the oil fields." It is perhaps the largest English-speaking community outside Rangoon and Maymyo and consists largely of oil well drillers from the United States. We once made an effort to get the Church in the United States to send a chaplain for them, but it was not found possible to arrange for this. As the work in these chaplaincies does not involve learning a language, clergy who come for only five or even three years can do useful work in them.

The English and Anglo-Indian people who are domiciled need not only churches but schools. In Rangoon and other centers our Church has some 1,800 of such children in its schools, ranging from mites in the kindergarten to boys and girls ready to enter the university. Many of the children are without fathers and cannot pay school fees. Our Church raises about £1,500 yearly to support them, and the raising of this sum is a constant anxiety. The lot of the Anglo-Indian has become

a much harder one since the introduction of the reformed scheme of government. Before that a good many posts under the government and on the railways were filled by them and special grants were made for their education. Now the special help is ceasing, Indians are taking their place on the railways, and many of the men are out of work and in great distress through no fault of their own.

The largest group of Christians, apart from the English-speaking community, that the Church in Burma has to deal with are the Karens (accent on the second syllable). These people have accepted the Gospel in large numbers, especially in the hills. About one quarter of the race has become Christian, and about 5,000 belong to our Church. Our chief station for work among them is Toungoo, half way between Rangoon and Mandalay. There we have four missionaries at work and a large boys' school. The sites and buildings for our work there are inadequate, and one of the sites has to be handed over to the American Baptist mission before long under a clause in a will which gave us the land only for a time. We have to move our work then to an excellent new site which is available and to erect a new school and church upon it. To this inevitable task any funds raised in commemoration of the jubilee of the

diocese, which occurs this year, are to be devoted. We hope they will be adequate.

Karens are found not only in the hills near Toungoo, however, but also scattered about lower Burma and particularly in the delta of the Irrawaddy. They are mostly cultivators living in small villages on the banks of the network of creeks intersecting the delta. Here the Rev. W. Porter has organized a series of village schools which he supplies with Christian teachers, both men and women, from training schools he has started. The villages are visited by means of a motor boat, presented by a parish in England, both by priest and women missionaries, who take with them much needed medicines and books as part of their gospel.

The Karen people are gentle and are easily led, either in the direction of truth or error. Both our own Church and the American Baptist mission (to which three quarters of the Karen Christians belong) have had experience of heretical leaders who have led away considerable numbers. These leaders have appealed not only to the religious feelings of their followers but also to the national sentiment which is strong in them. Our own heresiarch started by teaching that *Kree* (the Karen name for Christ) was a mistake for *Klee* (Karen for "bow"). His followers were therefore called



A BURMESE DEACON AND
HIS BRIDE

"Kleebo." He built up a fantastic system including shooting with a bow and teaching on the words, "I will set my bow in the clouds." At one time he was arrested for sedition and what was at the time a *cause célèbre* resulted. His sect has almost disappeared now, and he himself was finally murdered by Burmans for the purpose of robbery. The Baptist leader also met with a violent death.

We have about a dozen Karen clergy trained in our catechist and clergy training school at Toungoo. They are simple men, knowing only their own vernacular and some Burmese. They have the Bible, Prayer Book, and hymns and a quarterly paper in Karen, but very little other literature. Our printing press at Toungoo is a great help to the work there.

Next to the Karens, in the number of Christians, come the Tamils from South India. They come to Burma in large numbers as doctors, teachers, clerks, and domestic servants. They are scattered over the province, though of course the largest number is in Rangoon. Until an unfortunate split a few years ago, which arose over a change to a new site, the congregation at a great festival would number some 700 communicants. The Rangoon congregation is, however, still a large one, and the breach shows signs of healing. We have one missionary and four Tamil clergy

at work, one of the latter in Rangoon and three elsewhere. There is also a school containing 500 Indian boys in Rangoon.

Missionary work among the Burmans themselves has made only small progress considering the time and effort spent upon it. The census of 1921 shows under 15,000 Burmese Christians. The reasons for this are firstly the natural characteristics of the people. They are delightful to associate with, full of laughter, loving bright colors, the women free and attractive. Caste and its cruelties do not exist. Probably Burma is now the most picturesque country in the world. But the people lack seriousness and perseverance, and that makes them disappointing as Christians and in other ways also. The second reason is their Buddhist religion. Probably nowhere is Buddhism found in a purer form than in Burma, though even there it is impregnated with animism. Its yellow-robed monks with their begging bowls swarm all over the country and never lack support. Pagodas and images of Buddha are equally prevalent. Now advantage is taken of the scrupulous care of the government to avoid any interference with the religion of the country to erect at the entrance to pagoda courts the notice "Foot-wearing (*sic*) prohibited," which is intended to exclude Europeans from the sacred precincts and does so.

The religion has many beauties into which it is impossible to enter here, but its main hold is that it provides an organized system behind which the people are strongly entrenched. And then their religion is largely identified with loyalty to their nation, so that it is considered that if a man gives up Buddhism for Christianity he is insofar disloyal to his country. There are also the social inconveniences that a Christian living among Buddhists has to face. These are perhaps the most potent reasons why Christianity has not spread more rapidly among the Burmans.

We believe, however, that the time will come when there will be an awakening and many Burmans will give their allegiance to Christ probably under some leader whom they trust. Our Church has had a small experience of such a movement in the care of a really holy Burmese hermit who became a Christian and brought many of his followers into the Church with him. Meanwhile schools under the charge of missionaries are spread over the country, and through them the younger generation is being impregnated with Christian teaching. A Burmese Christian literature is also being, all too slowly, created, and this must have its influence. Our own chief contribution to the educational work among the Burmans is St. John's College, Rangoon, founded by



A JUNGLE VILLAGE CHURCH
AND SCHOOL

Dr. Marks. It has some 700 boys in it, of whom more than 100 are Christians. It has just been rebuilt substantially at heavy cost, as the original timber buildings were collapsing. The money needed has been largely raised among old pupils in the school. St. Mary's High School, Rangoon, also contains some 500 girls, all of whom learn something of the Christian faith and some embrace it.

Another people who show promise are the Chins, who live in the hills west of the Irrawaddy. We have a small amount of work among them, but the Americans have large missions in this area, as elsewhere. In the island part of the diocese we have promising work in Car Nicobar, the most thickly populated of the Andaman and Nicobar Islands.

A mission has lately been started among the Kachins, a hill tribe in the north of Burma, by a recently formed society belonging to the Church in England. The Baptists have very successful missions among these interesting people, so there is hope that the Church's work will grow.

Rangoon now has a university, and one of our next tasks is to build and man a hostel, with a chapel attached. It is very important that the Church should take its part in this new development in the life of the province; but it means a



A BURMESE PRIEST

large expenditure, and at present funds are not forthcoming.

It remains only to acknowledge that our Church contributes only a fragment to the total of missionary work in the province. The American Baptists have about three times as many workers in the field as we have, and they were at work in the country fifty years before our first missionary appeared. The name of Adoniram Judson, their pioneer, still holds first place among the missionary heroes of Burma. The Roman Catholics (French and Italian) also have three well-manned dioceses in the country and a large following among the Anglo-Indians which they have won by their great schools served by the "Christian brothers" and by their sisterhoods. Other Christian bodies are also at work in varying force. All except the Roman Catholics meet from time to time in the "Burma Christian Council" which is a branch of the National Christian Council of India, and we try not to interfere with one another's work. This is of course but a sorry substitute for the corporate unity of the Catholic Church, but it is useful in some ways. Our Church is now becoming less official and more "Indianized." We shall soon, we hope, be no longer "the Church of England in Burma" but "the Church of Burma," part of the Church of the ecclesiasti-

cal province of India, Burma, and Ceylon. Our diocesan councils and provincial assembly are already established, and the necessary legal steps are now being taken to give them powers independent of the Church in England. This is our next forward move in realizing in these the familiar Anglican (and, we believe, scriptural) ideal of independently organized "regional" Churches all bound together by loyalty to the doctrine, discipline, and worship of the one historic Catholic Church.



TRAVANCORE AND COCHIN

BY THE REV. W. S. HUNT

Editor of the C. M. S. Mass Movement Quarterly

VASCO DA GAMA, who sailed from Lisbon in 1497, four years after Columbus put into that port at the close of his first transatlantic voyage, landed on the southwest coast of India eleven months later, having rounded the recently discovered Cape of Good Hope and opened up a new way from Europe to the East. While on that coast, at Cochin, he met certain natives of the country who claimed a longer Christian ancestry than his own, that they were descended from converts made by St. Thomas the Apostle. Their descendants are there to this day and give to Travancore and Cochin a peculiar interest in the eyes of many and to this diocese a certain distinctiveness among the Anglican dioceses of India.

This is not to be an account of the Christians of St. Thomas. Their story is "another story." But some landmarks in it ought to be noted. When Vasco da Gama first saw them, their Church was in communion with the Assyrian (or Nestorian) Church and had been so, apparently, since the sixth century—at least. That Church also regarded St. Thomas as its founder. Some historians, unable to accept the tradition of the Apostle's South Indian mission, think, therefore, that the Church in Travancore may be the fruit of the Nestorians' well-known missionary zeal. A century later the Christians transferred their allegiance to the Church of Rome. They were, in truth, coerced into doing so by the all-powerful Portuguese. In the next century, when the power of Portugal had waned, a number placed themselves under the Jacobite Patriarch of Antioch and so became "Syrians," their commonest name in their own land. Of the doctrinal *volte face* thus effected, from Nestorianism to Monophysitism, the generality were unaware. At the close of the eighteenth century the British rescued Cochin and Travancore from Tipu Sultan and entered into a protective relationship with the two states. They appointed Residents to live in them. Successive Residents took a lively interest in the Christians. The first, Colonel Macaulay, the historian's uncle,

helped them in various ways and the second, Colonel Munro, was a special benefactor. It was through him that Anglican missionaries came to Travancore.

He advised the Syrian Metropolitan Bishop to invite English clergymen to train his clergy and help his Church generally. The Metropolitan adopted the suggestion and the Resident forwarded the invitation to the Church Missionary Society, who sent out four clergymen in 1816-17. Three of these associated themselves with the Metropolitan in his effort to enlighten his priests and to infuse life into his Church; the other worked among non-Christians. All, in pursuance of a policy laid down by the C. M. S., refrained from anything savoring of proselytism. But the diffusion of Western ideas (especially religious ones) could not be without effect—an effect that alarmed the conservative—and the coöperation ceased after twenty years. Since then there has been no official link between the Anglican and Syrian Churches (though there has been one of affection, albeit strained at times), yet proximity and the fact that very many Syrians have passed through Anglican educational institutions have affected both to some extent.

One of the four first missionaries settled in Alleppey, the chief commercial town, which had a

large and varied Indian population and a small European community, civil and military. He ministered to the latter and evangelized the former and very soon had built a church and baptized a handful of converts from Hinduism. Thus the



BISHOP'S HOUSE
Kottayam

Anglican Church came into being in Travancore. In Cochin another missionary, sent out by the C. M. S. a few years later, did the same. But he found a fine church there already, built by the Portuguese three hundred years before. St. Francis', Cochin, is the oldest church in India and has been used in turn by Roman Catholics, Dutch Protestants, and Anglicans, who still use it.

After the cessation of coöperation with the Syrians the other missionaries began work of the same kind in other parts of the two states, which their successors developed and extended until now the northern half of Travancore (the southern half is the sphere of the London Missionary Society) and the state of Cochin are dotted with Anglican congregations worshipping in all kinds of buildings from palm-leaf sheds to substantial stone churches. The membership of the Church is nearly 70,000 today.

Most of the early missionaries were notable men. Benjamin Bailey, one of the first four, translated the Bible into Malayalam, the local vernacular, and printed it. (The Syrian clergy had it in Syriac, which they alone understood and often imperfectly.) He had had no previous knowledge of printing; but, with the help of an Indian carpenter and blacksmith, he made a press and cast type from pictures and descriptions in an encyclopedia. The press is preserved in the printing-house he thus established. He built the Pro-Cathedral also. It can seat a thousand and is filled Sunday by Sunday. When he built in the thirties of the last century his congregation numbered twenty. A man of faith!

Joseph Peet was another, a masterful person also, whose sayings and doings are still quoted. By

sheer will-force, in the face of bitter opposition and despite privations and sorrows and sickness, he built up a flourishing station and won a large following of devoted converts. Henry Baker, Jr., son of one of the first four, evangelized the Hill



SUNDAY SERVICE

In a school in the "Mass Movement" Area

Arrians who live on one of the lower ranges of the mountains that are Travancore's eastern rampart. As a kind of "extra" to heavy work on the plains, he went up there from time to time and spent a month or two in their midst, living, as they did, in a hut high up in a big tree out of the reach of elephants, panthers, and similar "fear-some wild-fowl." He maintained teachers who

stayed as long as malaria would let them. He too was racked with fever, but had the joy of seeing more than a thousand Arrian converts and a church and schools built through his efforts before he went home on furlough.

Today almost all the Hill Arrians are Christians. It is a refreshing experience to attend a celebration in their big church when there will be five hundred or more recipients. This was in the nature of a mass movement, families and groups of families being baptized together. A still greater movement was that among the Pulayas and Parayas. When it began, sixty years ago, they were agrestic slaves. They have been freed, but are still virtually serfs of the landowners. They work in the rice fields and are "untouchables," so polluting that they must keep ninety paces away from their masters, if the latter are Brahmans, but may come a little nearer to those of lower caste. Nearly 40,000 members of the Anglican Church in the diocese are the fruit of this movement.

Bailey worked in Kottayam, now the headquarters of the diocese. Peet's work centered around Mavelikara in the south; Baker's had Melkavu for its center; the mass movement among the slaves began near Tiruwalla. These remained the centers from which the work ex-



TRAVANCORE DIOCESAN CLERGY

With the Bishop of Travancore and Cochin and the Bishop of Dornakal, at the 1927 diocesan synod.

panded and are today the headquarters of the four district councils into which the diocese is divided and of which more will be said presently.

Travancore and Cochin are protected states. Each is ruled by a Maharajah who is a Hindu. The present Maharajah of Travancore being a minor, a Hindu princess is regent. Hinduism is the state religion in both states and caste is more vigorously observed in them than elsewhere. Nevertheless, this is the most Christian part of India. More than a quarter of the population are Christians and more than a quarter of the Christians of India live in it. At the time of the last census (1921) they numbered 1,435,529. To this total the Europeans contribute the merest fraction. Those who are Anglicans may perhaps come to three hundred, chiefly tea and rubber planters. The diocese is really quite an Indian one, for as yet the few English congregations are outside the diocesan organization.

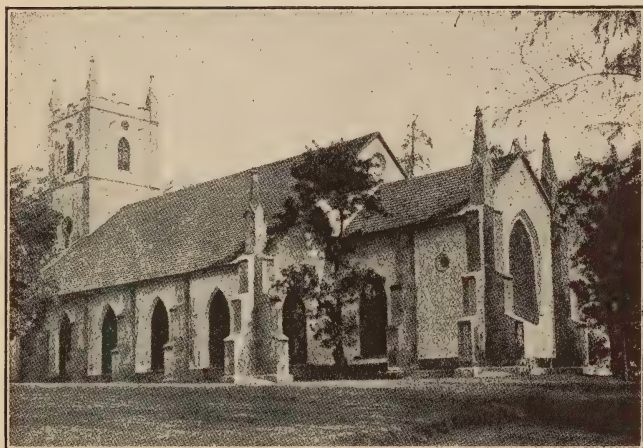
The diocese was formed in 1879. Since 1837 it had been part of the diocese of Madras. Prior to 1837 there was only one Anglican bishop for all India, the Bishop of Calcutta, and his diocese, which dates from 1813, included Australia and other remote islands of the sea. Ten years before the diocese of Travancore and Cochin was formed, Church councils for the regulation of the



A SYRO-INDIAN BISHOP
Rt. Rev. Abraham Mar Thoma

affairs of the Church were set up. Until then all the work was governed by a conference responsible to the society at home and of which only the ordained missionaries were members. On the councils the Indian clergy had seats, as also some Indian laymen, English missionaries being the chairmen. The conference still survives, but will expire next year. The European clergy now number five and the Indian forty. This is indicative of the stage at which we have arrived in evolving a "Church" out of a "Mission." Two of the European clergy are chaplains, ministering to their fellow-countrymen. Two work in colleges. One represents the C.M.S., which still sends out substantial monetary aid and owns the larger educational institutions and has, so to speak, other stakes in the country.

The Indian clergy have, as a rule, the oversight of from five to fifteen congregations each. These are actually in charge of laymen, who are also teachers, and are visited by the clergyman as often as possible. The group of congregations under one clergyman is called a *pastorate*. A group of contiguous *pastorates* forms a *district council*. As has already been mentioned there are four *district councils*, but their number is about to be increased to seven. The unit of organization is the church committee, which every congregation



HOLY TRINITY PRO-CATHEDRAL

Kottayam, India

should have. Above this is the pastorate committee. Above this again is the district council. Above all is the diocesan council (synod) for the diocese at large. It meets annually. Its standing committee carries on between whiles, and there are sundry boards—financial, educational, pastoral, evangelistic, etc. One is for women's work, which is perhaps more advanced here than in most dioceses. We have devoted English and Indian women workers. The membership of all these bodies is preponderantly Indian and lay. This rather elaborate and western machinery is working, as Indians say, "somewhat well." It is still, for the most part, new.

To readers of the *Living Church* the most striking thing about this secluded bit of India (8,500 square miles in extent) would be, doubtless, the number of the Christian bodies in it. Of these the biggest numerically is the Roman Catholic Church. It is divided into the Latin and Syrian sections, the latter having wrung from Rome the right to use a Syriac liturgy and to have Indian bishops. The non-Roman Syrian Churches are the Jacobite ("Orthodox Syrian"), Mar Thoma, and Syro-Chaldean. The first is, alas, split into warring factions; the second, sometimes called Reformed Syrian, is an indigenous, autocephalous body; the third is a very small remnant under the

Assyrian Patriarch. Travancore has been called exuberantly episcopal. These Churches have between them more than twenty bishops. The non-episcopal bodies include the South India United



SCHOOL CHILDREN
Travancore

Church, the Missouri Lutheran Church, the Brethren, the Church of God, the Seventh Day Adventists, the Pentecost Mission, the Russellites, and others, and the Salvation Army. There are also bodies of local origin—one at least as much Animistic as Christian, calling itself the Church of God's Revealed Salvation.

In the midst of this variety is the Anglican

Church. She does, in a sense, occupy a mediatorial position and would gladly use it to forward the reunion of Christendom. As to her internal condition two or three things may be noted. They arise from her peculiar composition. Rather more than one-third of her members come from the aristocracy of the land and are, for the most part, well educated and influential and good. The other two-thirds have come from the lowest depths of poverty and ignorance and degrading animism. They are out-caste converts and descendants of such converts. To out-castes attaches the stigma of untouchability; their mere proximity pollutes; and this does not cease after they have become Christians. And so ingrained is the shrinking from contact with them that their fellow-Christians sometimes share and show it. It is not to be wondered at then, that this, and what seems to them indifference, if not antagonism, to their every effort to raise themselves, causes them deep and bitter resentment. It has caused also large leakages from the Church. Allied with this is their terribly low economic position—except at certain seasons hardly above the starvation line—with the consequent retardation of diocesan self-support.

To weld together these disparate racial and social elements into a homogeneous entity conscious of its oneness and solidarity, to produce in

all the feeling that the Church is their own, a Mother whom they can love and cling to, to raise the economic level of the majority and with that their giving capacity (to which end we would like to remodel our boarding schools on the lines of Tuskegee and Hampton), these are the chief problems before the Church. The last is especially pressing when home finances demand retrenchment. Better buildings are needed in many places, teachers and other workers ought to have a more adequate remuneration, new stations ought to be opened up and additional workers employed. The current expenses grow, but the income does not keep pace. It seems impossible to expect more from the people, and the grants from home are cut year by year. But with God all things are possible.



WESTERN CHINA

BY THE REV. W. H. ALDIS

Secretary, China Inland Mission

THE diocese of Western China is the most remote, and possibly the least accessible, in the land of China. It consists of the immense province of Sze-chwan which borders on the land of Thibet. The diocese is reached by the long journey up the great river Yangtse, a journey which in earlier years was very slow, tedious, and perilous, but which, owing to the steam conquest of the upper reaches of the river with its many rapids and whirlpools, has been considerably quickened. The diocese extends over an area of about 218,000 square miles, and contains a population of possibly seventy-five million souls. The people are very largely engaged in agricultural pursuits, possibly eighty-five per cent living in rural districts, but there are many large and walled cities with immense populations. The material re-

sources of the province are almost inexhaustible, but these are all to a great extent undeveloped. So far, no railroad has penetrated the province, although these have been projected, but the moun-



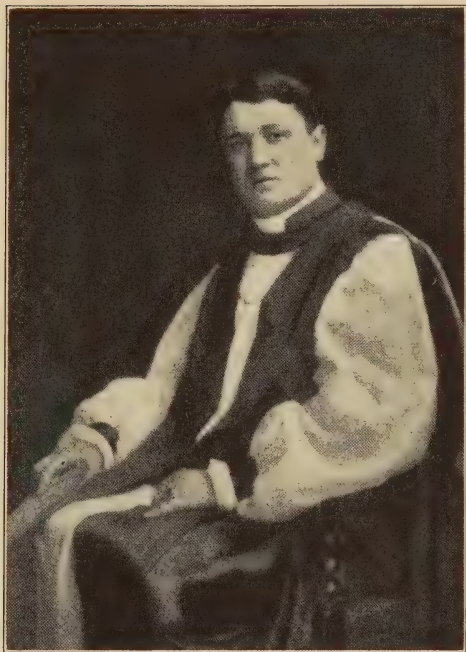
PAONING CATHEDRAL

tainous character of the country constitutes considerable difficulty, both in the way of road or railway building.

The work in connection with the Anglican communion was commenced in the year 1887 by members of the China Island Mission, among them being the Rev. W. W. Cassels, who went to China in 1885 as one of the party which was known as

the "Cambridge Seven." At that time there were scarcely any messengers of the Gospel in this remote region, although one or two members of the China Inland Mission, and of other missions, had paid prospecting visits, with a view to the commencement of settled work.

The first city to be opened for the preaching of the Gospel by Mr. Cassels and his colleagues was that of Paoning, which has since become the Cathedral city of the diocese. From this center evangelistic work was carried on, and other cities were opened, and, as the staff increased, the work was able to spread in many directions. Some few years later the Rev. J. Heywood Horsburgh of the Church Missionary Society led a party of pioneers to the province, and commenced work in a region nearer the capital city of Chengtu, and in time he and his fellow workers were able to occupy a number of cities. The work was carried on in the face of considerable opposition. The people of Sze-chwan were mostly anti-foreign and believed all the wild stories which were told about foreigners and their doings. In many cases this led to riot and disorder, and the missionaries had to face considerable peril. Gradually, however, prejudice was broken down, and as a result of the lives of the missionaries, their kindly treatment of the Chinese, and especially of some medical work un-



RT. REV. HOWARD W. K. MOWLL, D.D.
Bishop of Western China

dertaken, the opposition gave place to a really friendly attitude on the part of the people, which enabled the work to make much more rapid progress.

During those earlier years the work was under the jurisdiction of the Bishop of Mid-China, Dr. Moule, but owing to the great distance of this province from his center it became imperative that a new diocese should be formed in Western China, and Mr. Cassels was consecrated as the first bishop. Under his inspiring leadership the work grew on all hands, churches were established, schools were commenced, hospitals were opened, and just before he passed to his reward in the year 1925 he was able to report that during his time in China he had sometimes had as many as 135 fellow-workers from Europe and America. He had ordained twelve Chinese to the sacred ministry, had licensed about 100 Chinese lay workers, and set apart thirty-one Bible women. He was also able to report the opening of twenty-five stations and 120 smaller towns and villages as out-stations, forty churches had been built, 10,000 Chinese had been baptized, and there were well over 10,000 others who might be called adherents to the Christian Church.

Such a record of growth as this is almost unique in the annals of missionary enterprise.



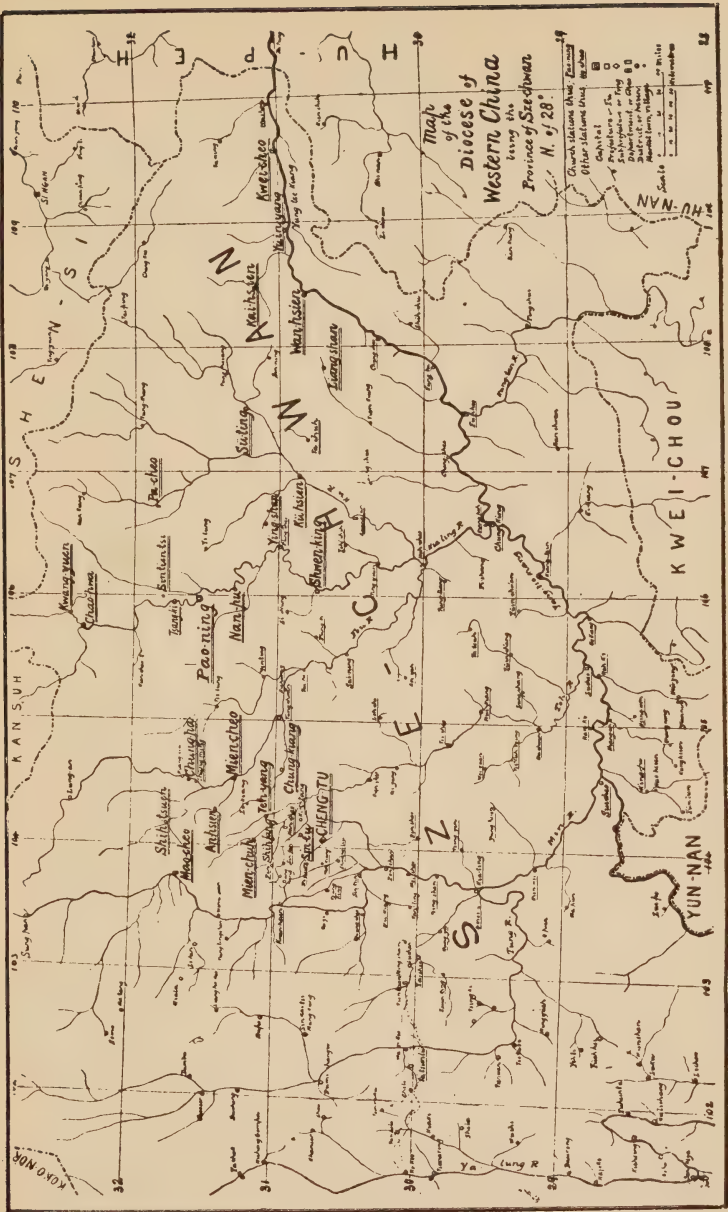
BIBLE WOMEN AT PAONING

One of the great achievements under Bishop Cassels was the erection in the city of Paoning of the Pro-Cathedral for the diocese, a fine building to seat about 1,500 people. Possibly nothing could give a more striking picture of transformation which has been wrought than this city thirty years earlier without a single worshipper of the true God, and this same city with its Cathedral crowded with reverent worshippers.

Bishop Cassels lived to complete forty years of labor in China, and celebrated the thirtieth anniversary of his episcopate only just a month before he was called to lay down his task. Few men have been allowed as he was to continue so long in one diocese, nor has it been given to many to see such marvelous changes as the Bishop witnessed during his residence in the diocese.

Owing to the growth of the work and the enormous extent of the territory, some two or three years before his death an assistant bishop was appointed in the person of the Rt. Rev. Howard W. K. Mowll, D.D., and when Bishop Cassels was called to his eternal reward the Archbishop of Canterbury appointed Dr. Mowll to succeed to the bishopric.

Although in recent days there has been a recrudescence of the anti-foreign feeling, yet the Church is so very well established that even



Map of the
Diocese of
Western China
being the
Province of Szechwan
N. of 28°

- Church stations (blue dots)
Other stations (black dots)
Capital (square with cross)
Population (circles with numbers)
Subpopulation or city (circles with numbers)
Subpopulation or city (circles with numbers)
Subpopulation or city (circles with numbers)
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Subpopulation or city (circles with numbers)

Scale
0 10 20 30 40 50 miles

should the necessity arise at any time for foreign missionaries to retire, there is every reason to believe that the Church would hold its own and continue to make progress.

Bishop Cassels was a man of many gifts, and possibly one of the outstanding features of his episcopate was the splendid organization which he built up, and which rightly made provision for the Chinese to take their place of responsibility and authority in the Church.

The diocese still possesses vast unevangelized regions which demand reinforcements. There are also great and urgent opportunities for Christian medical men and Christian educationists, as well as those who are able to instruct the young and growing Church in the things of God, but the missionary who goes out today must be one who is prepared to sympathize fully with the Chinese in their aspirations, and who will be willing to work with the Chinese not in any sense as their superiors, but as those who recognize their oneness in Christ, and the reality of Christian brotherhood.

AUSTRALIA
NEW ZEALAND



AUCKLAND, NEW ZEALAND

BY THE MOST REV. ALFRED WALTER AVERILL, D.D.

*Primate and Archbishop of New Zealand, and
Bishop of Auckland*

THE diocese of Auckland, originally the diocese of New Zealand, will always be associated with the home of its founder and first great bishop, George Augustus Selwyn, who came out from England in 1841 and lived to see the dioceses of Waiapu, Wellington, Nelson, Christchurch, and Dunedin created out of his original diocese of New Zealand, and the island diocese of Melanesia, founded before he returned to England in 1868 to become Bishop of Lichfield.

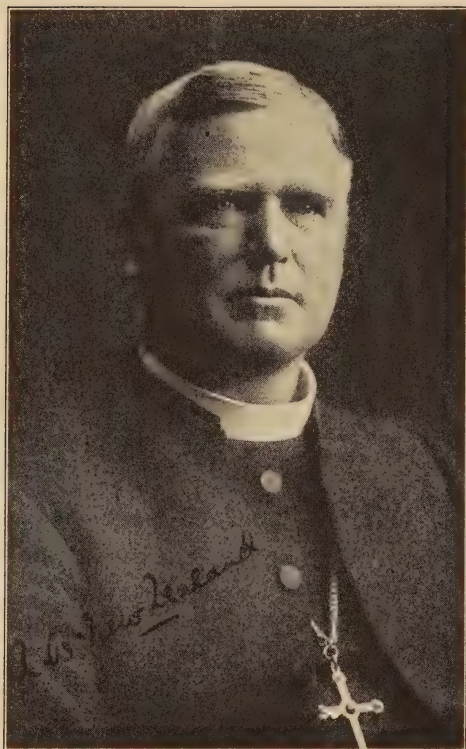
The headquarters of the Bishop in the early days were at Waemate North, about 150 miles north of Auckland, where he established the first theological college in New Zealand. His work at first was closely associated with the Maori mis-

sion, which had been established by the Church Missionary Society and which commenced with the coming of the Rev. Samuel Marsden to the Bay of Islands on Christmas Day, 1814. The Maoris at that time were very numerous, very fierce, and very cannibalistic, and the story of their evangelization is one of the peaks in the great mountain range of Christian missions.

After the Gospel had worked wonders among the savage inhabitants of New Zealand, white men began to pour into the country and consequently the work of the Bishop became more difficult and more diffused.

To Bishop Selwyn, first and only Bishop of New Zealand and first Primate of the Church in New Zealand, the Church in New Zealand owes its democratic constitution, in addition to the subdivision of the original diocese into six dioceses.

The diocese of Auckland was for many years cut off to a considerable extent from the rest of New Zealand by reason of the fact that there was no railway communication between the northern and southern portions of the island on account of the hostility of the Maoris dwelling in the King country (a large tract of Maori country between Auckland and Wellington) and their refusal to allow a white man (called *Pakela* by the Maoris) to set foot within their territory. The



MOST REV. ALFRED W. AVERILL, D.D.
Primate and Archbishop of New Zealand, and
Bishop of Auckland.

only communication between Auckland and the rest of New Zealand was by sea.

Some twenty years ago the railway between Auckland and Wellington was completed and the country opened up for European settlement. Since that time Auckland has steadily gone ahead and the Auckland province now contains one third of the whole population of New Zealand, which according to a recent census is approaching one and a half millions. The population of the city of Auckland is nearly 200,000 and it is by far the largest city in New Zealand.

The city of Auckland is situated on and around one of the most beautiful harbors in the world and is well supplied with churches, including a cathedral built of wood. St. Matthew's Church in the city is the largest church in the diocese and can comfortably seat 1,500 people. There is an excellent site for a cathedral in Parnell, one of the oldest suburbs of Auckland, but so far no serious attempt has been made to build a permanent cathedral.

MAORIS

There are about 26,000 Maoris in the diocese and eighteen Maori clergy who work under a European superintendent. The majority of the Maoris belong to the Church of England but they are very susceptible to the influence of false teach-

ers and prophets of their own race and even of the Mormons. There are many Maoris who have lapsed from the faith in consequence upon the evil results of the Maori wars and the subsequent confiscation of Maori lands. The disastrous policy of the British government in attempting to subdue the Maoris by force of arms, especially in face of the fact that the Maoris were far less to blame than a section of the Pakelas who endeavored to cheat the Maoris out of their lands, has left much bitterness behind and much suspicion of the government with which the Church in the mind of the Maoris is associated.

The Church has excellent schools (boarding) for Maori boys and girls in Auckland, and the provincial college of St. John the Evangelist situated near to Auckland trains the Maori ordination candidates in conjunction with the European students. For many years the Maori theological students were trained at Te Ran College, Gisborne, by themselves, but the change of policy has been in every way beneficial both to Maori and Pakela.

The General Synod of the province recently decided to create a diocese for the Maoris with a bishop (not necessarily a Maori), full Church organization, and full representation in General Synod. The diocese has not yet come into being because a bishop has not been appointed.

PROGRESS

The diocese of Auckland has been divided recently into two dioceses, and the diocese of Waikato now comprises the southern and western archdeaconries of the original Auckland diocese. A bishop has been appointed for the new diocese and will probably be consecrated at Hamilton, the chief town of the diocese, on St. Andrew's Day.

Before the division of the diocese took place there were about 140 clergy, including Maoris working in the diocese, but the diocese has now lost about one-third of its clergy and parishes on account of the division. It is interesting to note that the diocese of Waikato is the first new diocese to be formed in New Zealand since 1866, when the diocese of Dunedin was created.

The work of a bishop in a diocese like Auckland is strenuous by reason of the fact that a double organization is necessary on account of the native population. Attempts to combine the Maori and European work have not met with much success. So far, though, there is closer coöperation today than was possible a few years ago. The younger Maoris all speak English and are taught in English in all government schools (native), but there are still many old Maoris who have not had the same educational facilities and naturally desire to have the services in their own language.

The Church of England population in New Zealand is about forty-five per cent of the whole and tends to increase rather than decrease. The Presbyterians come next to us with twenty-five per cent and the Roman Catholics third with thirteen per cent.

In the north of the diocese there are many Dalmatians working in the gum fields, digging the kaurigum from the ground, which at one time was covered with forests of giant kauri trees but now represents a barren waste.

There is a Church college for boys in Auckland, Kings College by name, with about 300 boys, chiefly boarders, and a preparatory Church school for boys with about 150 scholars, chiefly day boys. We have also an excellent diocesan school for girls with over 300 scholars. We have several orphanages and homes for orphans and destitute children as well as a large home for girls who have strayed from the path of rectitude.

None of the churches is endowed and all depend upon the voluntary offerings of the people for their revenue. The stipends paid to the clergy range from £275 to £500. The Ford motor car is the usual means of transport, but the horse, the buggy, and the motor boat are still required in some parishes. The Church in New Zealand receives no regular financial assistance from outside

the Dominion toward its own needs and gives liberally to the work of missions in many parts of the world, in addition to its own special responsibility, *viz.*, the Maori and Melanesia missions.

I have been Bishop of Auckland since 1914 and Primate and Archbishop of New Zealand since the beginning of 1925.



CARPENTARIA

BY THE REV. WILLIAM H. MACFARLAND

Mission Priest, Torres Strait, Australia

AUSTRALIA found itself on the map first of all when adventurers from Spain and Portugal and Holland came down this way seeking treasure and new lands. Captain Cook, "the Columbus of the Pacific," rediscovered the "Southern Land of the Holy Spirit" toward the close of the eighteenth century. He hoisted the flag on Possession Island, up at the top of Cape York Peninsula; but it was not his fault that another half century passed before anything in the way of settlement was attempted in the north. The southeast portion of Australia made steady development; but the portion known as the "Northern Territory" and North Queensland was much more slowly opened up and populated; and even now it is possible to find large areas within that region where

wild aboriginal tribes remain in their native fastness, and where the foot of white man has not trodden. Melville Island, Port Essington, Darwin, Albany Island, Somerset—these are some of the names that figure in early Australian records.

So far as religious ministrations are concerned, the first clergyman seems to have been a chaplain sent out by the S.P.G. in 1874. Gradually, as things became more settled, resident clergy were appointed, episcopal supervision being from Sydney and (later) Brisbane. In due course the diocese of North Queensland came into existence; but in this country of great areas and difficult traveling the task was too much for one bishop, and in 1900 the present diocese of Carpentaria was created. Even now it is a roomy place, embracing nearly 700,000 square miles of land and sea; it takes in the whole of Cape York Peninsula on the east side, together with the islands of Torres Strait (running right up to within a couple of miles of New Guinea) on the north, and to it is attached the Northern Territory, or, as it is now called, since the passing of the new act, Central Australia and North Australia. The first occupant of the see was the Rt. Rev. Gilbert White (recently retired from the neighboring southern diocese of Willochra); the second bishop was the Rt. Rev. Henry Newton, now Bishop of New



RT. REV. STEPHEN HARRIS DAVIES
Bishop of Carpentaria

Guinea; and the present head of the diocese is the Rt. Rev. Stephen Harris Davies, who had served as a Bush Brother for some years and thus had first-hand knowledge and experience of the difficult conditions of work. The see town is Thursday Island, a center of the pearling industry, which, though small both in size and as regards population, occupies an important strategic position, being as it is both the "jumping-off place" for, and the port of entry from, the East.

The diocese is varied in character and in population. There are about 10,000 whites; 5,000 aliens of varied type, including Japanese and Malays (on indenture to the pearling industry), Chinese, and others; 4,000 Torres Strait and South Sea islanders; and anything up to 40,000 mainland aboriginals. Pastoral and mining industries chiefly engage the activities of the white population; and pearling, *beche-de-mer* fishing, and *trocas* getting are industries in which the colored people are employed. Just now there is a floating community engaged in laying down new railway lines in Central and North Australia. In the southeastern portion of the diocese, sugar growing maintains the population. Cattle stations, hundreds of miles "out back"; lonely telegraph outposts, where two or three live together; mining camps, on the site of what were once flourishing

towns of thousands in the days of the "gold rush," but which have now become decadent—these are some of the parts of the diocese which the Bishop sees when he goes on visitation, either on horseback or by Ford truck or any other means of loco-



ALL SOULS' CATHEDRAL
Thursday Island

motion that may enable him to get around. To get to Darwin, 600 miles westward, he goes by steamer or sailing ketch; traveling round the island portion of his diocese, small cutters or two-masted luggers are employed; so that there is no lack of variety so far as traveling is concerned. But the work is strenuous, as may easily be seen, and so calls for qualities of physical endurance

and staying power. The Bishop sees very little of his "palace," a weather-board bungalow overlooking a scene which, with blue seas and vivid-colored foliage, is truly tropical; and, like his clergy and his people, he dresses for the climate. Episcopal gaiters and stringed hat give place to the ordinary light attire of the unconventional north.

Thursday Island has a fort and garrison. From it the pearling fleets go out; to it come steamers linking up the East with Australia; and in its harbor, mission vessels may be seen pretty well all the year round (excepting the nor'west monsoon, which is the cyclonic period and a dangerous time for traveling), conveying stores and workers to their respective posts. Coconut palms fringe the shores, red poinciana and creamy frangipani blend with gay crotons and other foliage and red-roofed houses; in itself it is a glimpse of the East. Not the least interesting of what it has to show is the Cathedral of All Souls, more generally known as the "Quetta Memorial Church," a well-designed concrete structure set on a gentle slope with tree-covered hills at the back. It commemorates the tragedy of the British India steamer *Quetta*, London bound, which went down one moonlight night, just a few miles outside the harbor, through striking an uncharted rock. Various



IN TORRES STRAIT
Church and priest's house, Danuan Island

relics of this and other wrecks are within its walls; and its visitors' book contains the names of many distinguished people from all parts of the world. The vicar of the parish is also subdean of the Cathedral. Here the congregation is always of a mixed character—at an ordinary service one may see Islanders, Japanese, Chinese, Malays, Ab-origines, Papuans, and others kneeling with the whites. The "use" may be described as "English"—both the high altar and the Lady chapel have the customary lights, vestments are used, pictures adorn the walls, and there are the usual other accessories to reverent worship, though incense is not yet in use. All the bishops have been of what is generally termed "good" Churchmanship, and, especially of late years there has been a gradual increase in ceremonial and the accessories connected therewith. This may be said of the whole diocese practically, in which the tone is decidedly Catholic, though at the same time an indication of the mutual good feeling which prevails may be found in that fact that one of the important aboriginal missions working in Carpentaria is supported by the Evangelical Church Missionary Society, which finds that the definite Church tone of the diocese does not mean narrow-mindedness so far as it is concerned.

With regard to organization, the clergy and



ROPER RIVER MISSION STATION
Northern Australia

laity come together every two years in conference. It has now been decided to form a diocesan synod, however; and this will probably come into actual existence on the Bishop's return from England next year. There are the usual parochial organizations. The clergy staff numbers fourteen, with a number of lay workers; but a pressing need is the establishing of a community of women religious for the development of both the white and colored work. There is scope, too, for a community of priests, to work in Darwin and vicinity. As yet there are no Church schools other than those in the colored missionary areas; the present needs in the way of secondary education are supplied by the neighboring diocese of North Queensland or the metropolitan see of Brisbane. Postulants for the sacred ministry are trained at Brisbane and Canterbury.

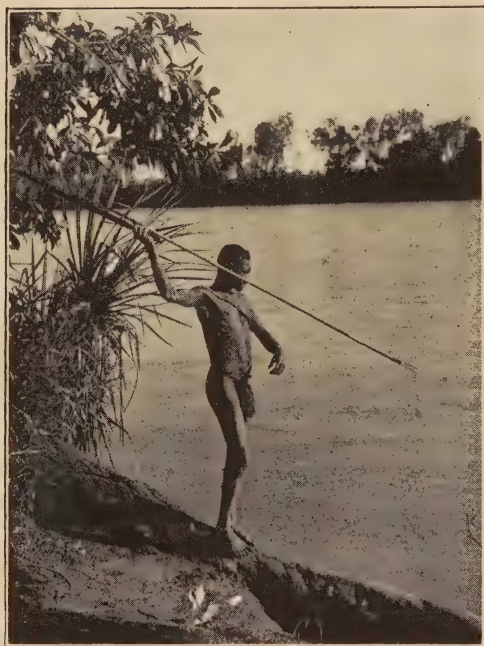
As has been indicated, a great part of the Church's activities in the diocese is concerned with colored people. In Thursday Island itself, a Japanese catechist works among his own people (the indentured pearling seamen), and there is a home where islanders may go when visiting the town. Linked up commercially with the see town are the islands of Torres Strait, peopled by a mixed community of Indo-nesian blood with mingled West Indian and other strains. The Lon-



SOME OF THE MISSION FLEET
Photographed in Thursday Island harbor. They are flying the "George,"
the mission flag

don Missionary Society evangelized the islands in 1871, as a stepping stone to New Guinea; and in 1915 handed over the whole mission to the Church. There is now a flourishing Christian community where once were headhunters and cannibals, with well built churches and good organization. Four of their number have been ordained, and others are in training at St. Paul's College, Moa Island, which is the center of a settlement of South Sea islanders (Kanakas), formerly working in the sugar plantations of Queensland. The mission is supervised by white priests who do an extensive amount of sea traveling.

Across Endeavour Strait, at the top of Cape York Peninsula, is a recently established mission to mainland aboriginals and Euralians (the term adopted for those of mixed European and aboriginal blood); this is worked from the Torres Strait mission, with an islander as native teacher and catechist. Some 200 miles down the east coast is another aboriginal mission, Lockhart River. It has a white superintendent, with an island priest as chaplain and school teacher, and the industrial side of work is developed as well as the spiritual, the aim being to encourage the aboriginal to become self-supporting. Down the Gulf of Carpentaria, 300 miles by sailing lugger, is Mitchell River aboriginal mission, staffed by white workers



A NORTHERN AUSTRALIAN MAINLAND
ABORIGINAL

with colored helpers; in the same locality more extensive work is now being undertaken among other primitive tribes.

On the opposite side of the gulf one comes to Roper River mission, with which is also associated the Groote Eyelandt mission, working among Euralians and full blood aboriginals of the most primitive instincts; and inland is Oenpelti station, an aboriginal mission just taken over from the government. All these are showing splendid results, despite various drawbacks, and visiting government officials have spoken in high terms of the work done. It is evidence of the increasing sense of responsibility that the government contributes to these missions substantial grants, though the Church has also to find a large proportion of the necessary expenditure through the Australian Board of Missions, C. M. S., the Carpenterian Association in England, and other sources.

The mission fleet of the diocese numbers nine; where there is a fairly constant southeast breeze for about three-fourths of the year, sailing power can be used largely, but no inconsiderable part of expenditure is in the maintenance of this equipment.

This is necessarily a brief sketch of the diocese. It is a diocese which for romance and diversity of work may rank with any part of the whole world.



CORAL CREEK MISSION
Mainland Aboriginal



A NATIVE SCHOOL
Torres Strait Islands

Although in places (such as the old gold towns) reminiscent of past glory and but a shadow of former times, it is nevertheless alive and vigorous when viewed as a whole, and not the least encouraging feature is the colored work. There are great possibilities, too, in the "white" sphere, both in the central and northern parts, where new settlement is taking place and development proceeding. It is a diocese which at any time may witness a sudden acquisition to its numbers of many thousands; there are latent possibilities in mineral and other wealth, and its present empty spaces cannot be forever vacant. It is a diocese affected perhaps more than any other in the commonwealth by the "White Australia" policy, since along its coasts and within its borders are the various gradations of color, Australian and alien, that enter into the problem. Up to the present, one is thankful to record, there is very little racial feeling. It is a diocese which is poor—there is little in the way of endowments, and all income has to be earned. Within the diocese, between parishes and mission districts, and among all the workers, there is a spirit of loyalty and comradeship; and although priests and workers are isolated and have to forego some of the amenities of ordinary life, these things count for little in the happiness of laboring in a field of such vast opportunity.



MELANESIA*

BY THE RT. REV. JOHN M. STEWARD

Bishop of Melanesia

THE Melanesian mission was founded in 1849 by George Augustus Selwyn, first Bishop of New Zealand. From its inception a certain touch of romance has always clung to the diocese. For, so the story goes, it owes its very existence to a slip of the pen. In those days, English overseas dioceses were created by letters patent from the Crown, which defined the limits of the new Bishop's jurisdiction. It is to be feared that the foreign office in the first half of the nineteenth century was sadly lacking in knowledge of antipodean geography, for in fixing the limits of the diocese of the first Bishop of New Zealand, the northern bound-

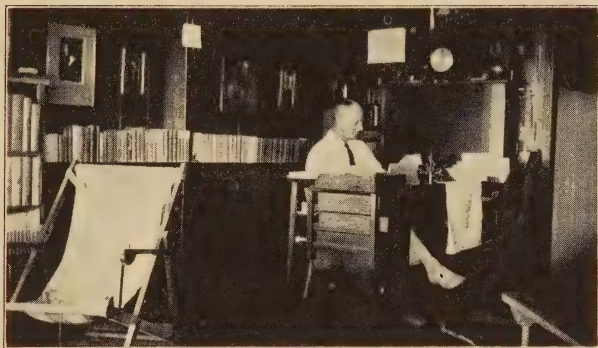
*The diocese of Melanesia lies about 800 miles east of the northerly part of Australia and includes the New Hebrides, Banks, Torres, Santa Cruz, and Solomon Island groups and portions of the Bismarck Archipelago, stretching over a distance of some 2,000 miles.

ary was described as thirty degrees north of the Equator, instead of thirty degrees south of it.

In this vast area were thus included those then little known islands which today form the missionary diocese of Melanesia. Bishop Selwyn was no ordinary man. Instead of smiling at the error of the foreign office clerk, he saw in it a message or



call from God to the work of evangelizing the savage people of these islands. No sooner had he accomplished a complete tour of New Zealand, no slight labor in those days, than he took the first opportunity that offered to visit these outskirts of his diocese. He soon realized that to effect any



THE BISHOP OF MELANESIA IN HIS ISLAND HOME



THE RISING GENERATION OF MELANESIANS

real change in the conditions of the islanders was more than a Bishop of New Zealand could hope to do, and in 1861 he selected John Coleridge Patteson as the first bishop of what today is known as Melanesia, though his official designation was "Bishop for Missionary Work in the South Pacific." It was not till the days of the third bishop that the title of "Bishop of Melanesia" was used officially.

There is no need to re-tell the story of Bishop Patteson, his call from hearing a sermon in Eton Chapel, his wonderful skill at languages, his power of attracting the fiercest savages, his noble life, and his glorious death. It is a story well enough known, in which self-sacrifice is mingled with heroism and romance. His death was as effective as his life, for the news of it so stirred the hearts of the people of England, from the Queen downwards, that the first effectual steps to restrain the "blackbirding," or forcible recruiting of the islanders to work in the sugar plantations of Queensland and Fiji, were taken as a direct result of the murder of the Bishop.

His natural successor was found in the person of the son of the founder, John Richardson Selwyn. He carried on the traditions of his father and his predecessor. Emphatically a "man of his hands," he was competent to sail his own



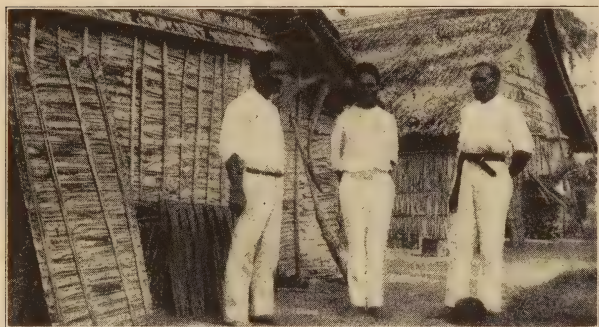
THE MARTYRDOM OF BISHOP PATTESON IN MELANESIA
September 20, 1871

vessel, as well as to guide the growth of the mission of which he was head. He was not only a strong man physically, but morally as well. The story of how he accepted a blow from one of his native scholars in perfect silence, and the impression of silent power that he thus gave to his people, who had expected a sharp reprisal to the insult, is still remembered among them.

But strong as he was, even he could not long endure the hardships and privations that were in those days the ordinary accompaniments of the life of a Bishop of Melanesia. After fifteen years of devoted and wholehearted work, he retired, crippled with rheumatism, and after a short interregnum, was succeeded by Bishop Cecil Wilson.

For seventeen years he was at the head of the work, which he guided until from a small mission, chiefly supported by personal friends of the Selwyns and Pattesons, it became one of the best known of the smaller missions, appealing for help, and receiving it ungrudgingly from all over England, Ireland, Australia, and New Zealand. Even now, the strain of continual traveling, which every Melanesian bishop has to face, compelled him to retire when only fifty-one years old, though he still lives to rule over and guide his present diocese of Bunbury in Australia. He was succeeded in turn by Bishop Cecil John Wood, who

was with us long enough to leave his mark by the founding of a training college for native clergy in the islands. But, coming as he did straight from home, he found the malarial climate too much for him, and after an episcopate of only seven years he was forced to return to a less trying climate.



MELANESIAN TEACHERS

His successor was, for the first time since John Selwyn's day, chosen from the staff of the mission, on which he had worked for seventeen years before his consecration in 1919. An assistant bishop, long sorely needed, was consecrated in 1925, and today the Melanesian mission staff consists of two bishops, seventeen European and eighteen native clergy, and some twenty lay men and women. Inter-tribal fighting and cannibalism

are now things of the past. But the work of building up a self-respecting race and Church on the foundations laid by our forerunners is no less romantic and interesting in its own way than was theirs.

In 1921 a synod was formed, where the native priests sit side by side with their European brother priests, and every attempt is made to show the natives that they not only may, but must, take their share in the guidance and direction of the mission's life. That the welding into one united body of all the various constituent races of this unwieldy diocese is no little matter is shown by the fact that the Bishop has to use as many as twelve different dialects and languages as he visits one after another of his islands. The diocese lies scattered over some two thousand miles of ocean. Its present nominal boundary is the Equator. Its people were only, in many cases, one generation ago, notorious for their savagery. Today all this is changed, and no small share in this achievement belongs to the mission, though no one would wish to rob the British government and the other Christian bodies working here of the praise due to them as well.

But what of the future? Here I sometimes dream lies the greatest romance of all. For geographically and politically, the Melanesian Islands

form an outpost to the great colonial dominions of Australia and New Zealand. Theirs it may be to face the horrors of that Pacific war which so many now prophesy. But theirs it may be to play a far greater part. I dream of a great united Pacific Church. The Churches of America, China, and Japan, of Australia, New Zealand, and the Pacific Islands, united in one great province, speaking as equals with our mother province of Canterbury and the Churches of the Old World, and, with them, dictating peace to a troubled and divided world. A greater League of Nations than any statesman has yet visualized, speaking not in the name of any great powers, but in the name of Him who is the source of all power, enforcing that peace which He left to us.

And in that future Melanesia may play her part as the united link between the great peoples whose homes lie on the ocean whose name means *Peace*.



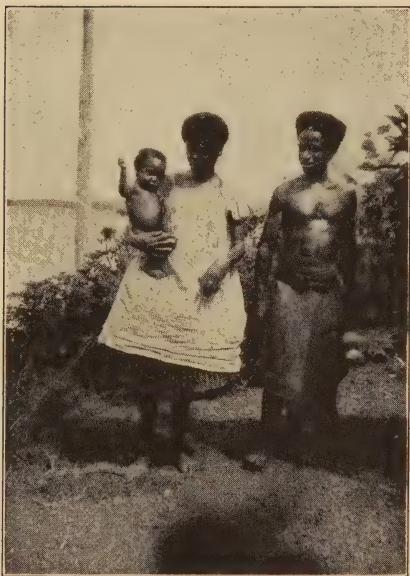
NEW GUINEA (PAPUA)*

BY THE RT. REV. HENRY NEWTON, D.D.

Bishop of New Guinea

THE General Synod of the Church of England in Australia and Tasmania passed a resolution in 1888 saying: "The recent annexation of a portion of New Guinea imposes direct obligation upon the Church to provide for the spiritual welfare both of the natives and of the settlers." This was after the declaration of sovereignty by Dr. (afterwards Sir) William Macgregor, on behalf of the imperial authorities. For many years there had been missionary work done in the country by the London Missionary Society, and the members of the Sodality of the Sacred Heart. The mission is thus definitely a daughter of the Australian Church, and if when the country became a por-

*The name of the mission and of the see is now very confusing as the result of political changes since the founding of the mission by the Australian Church. The diocese was to be the territory occupied by the



POSTULANT FOR DEACON'S ORDERS
WITH WIFE AND CHILD

tion of the empire the Australian Church had a responsibility, surely that responsibility became the greater when, after federation, the country was taken over as a territory of the Commonwealth in the early years of the present century.

Both the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel gave generous grants when at last in 1889 something was done to put the resolution of General Synod into effect, and England has helped the mission ever since to a greater or less extent.

Albert Maclaren, the founder of the mission, came to the country early in 1890, and for six months he acted as private secretary to Dr. Macgregor with a view to finding out something about the native population, and generally to spy out the land. He then returned to Australia to collect funds and gather together the first band of missionaries. On August 10, 1891, the festival of

British, what was then British New Guinea. When the Commonwealth of Australia took over the territory it was called Papua. After the war when what had been German New Guinea, or Kaiser Wilhelm's Land, was handed over under mandate from the League of Nations to the Commonwealth of Australia, that territory was called New Guinea and is so styled by all postal authorities, so that letters addressed to New Guinea all go to Rabaul. It is difficult for us to make any change as the mission has been known for so long as the New Guinea mission, and the diocese as the diocese of New Guinea, so that to change the name would be to confuse people who would find it difficult to understand the reason, and also all our trusts are in the name of the diocese of New Guinea.

St. Laurence, he, with another priest, Copland King, landed in Bartle Bay and picked a site on a tableland near the beach as the first station. They had come from Australia in a small steamer with all the material for the mission house. The



A PAPUAN PRIEST AND HIS FAMILY

steamer they had left in Samarai while they came up the coast in a whale boat, and in landing from the whale boat by a native canoe, Mr. Maclaren would probably have been drowned as the canoe capsized, had not a native jumped into the water and saved him. Mr. Maclaren could not swim and knew nothing of the unstableness of a canoe.

The troubles of the early days of the mission

were many and various. Fortunately before the end of 1891 Mr. and Mrs. Tomlinson arrived to reinforce the little band. They had been ready to come with Maclaren and King but had missed a connection with the boat at Cooktown. Very soon the carpenters who had come to put up the buildings were laid up with fever and had to return to Australia, one of them dying the day after he was landed in Sydney. Copland King also contracted fever and had to be invalided back to Australia, and Albert Maclaren, after making various trips up and down the coast by whale boat, succumbed to the exposure and died on the way to Cooktown, on December 27, 1891. Meanwhile another layman had arrived, but at the end of the year the position seemed hopeless. Think of it—three lay workers, one of them a woman, the piles and a couple of rooms built, thousands of feet of timber lying on the beach, with quantities of stores, furniture, etc., all to be carried up a hill to the plateau, about 250 feet above sea level, no knowledge of the language by the newcomers, the wet season setting in, cut off from all communication with the outside world! People in Australia were crying out to abandon the project, but the little band at the front never lost heart for a moment. "All we can do is to await the arrival of our new head, and, while waiting, work away at the lan-



PAPUAN PRIESTS AND DEACONS



A VILLAGE CHURCH

The roof is of grass, the walls are plaited coconut leaves.

guage." So wrote Mr. Tomlinson, and that spirit of making the best of things has characterized his work during the thirty-five years he has been working on the mission staff.

Copland King returned as the head of the mission in March, 1892, and he brought two carpenters who, though they did not finish the building before they also returned to Australia, left it so far advanced that the missionaries could finish it themselves.

Copland King was head of the mission for six years, then, General Synod having decided that there should be a bishop, Montague John Stone-wigg, subdean of the Cathedral, Brisbane, was consecrated the first Bishop of New Guinea on the festival of the Conversion of St. Paul, in St. Andrew's Cathedral, Sydney, in 1898.

Meantime the work of the mission had been extended along the coast in both directions, and there were stations at Taupota, Wamira, Boianai, and Menapi, besides the head station at Dogura, and reinforcements to the staff had arrived, some of the members only to find they could not stand the climate and so had to return to Australia. In those days little was known about the cause of malaria, and the early pioneers suffered much in consequence. The first of the Melanesian members of the staff had also arrived, those men who had

come from the islands of the South Seas to work on the sugar plantations in New South Wales and Queensland, and while there had learned about the Saviour and were ready to go to others to



A VILLAGE CHURCH

Though more substantially constructed than the one on page 215, the architectural style is the same.

teach them what they had learned. For pioneering work especially, these men have done wonderful work for New Guinea.

When the first bishop arrived as head of the mission in New Guinea there was no endowment for the see, but various Churchmen and some of the dioceses guaranteed an income for the bishop of £450 a year. It is doubtful if the full

income was ever paid after the first year. He found a staff comprising one priest, two laymen, and four women, with four Melanesians, and he brought with him as reinforcements one priest, three laymen, and one woman; this number was increased during the following years. It was in 1899 that Francis de Sales Buchanan joined the mission staff—the one member who was an American citizen. He worked first at Boianai, and later at Uga, for twenty-two years without ever taking a furlough, and only once getting to Samarai, the point of contact with the outside world.

There were very soon extensions of the work in the mission after the arrival of the Bishop. New stations were opened at Cape Vogel and at Wanigela, in Collingwood Bay, and at the urgent request of the Governor another was opened at the far end of the territory, near what was then the boundary of German New Guinea. There had been trouble with the people after the murder of the magistrate in that part of the territory and a punitive expedition had been sent. The Governor wished after the shedding of blood that the mission should begin work among the people, and the Bishop, although he did not like a long break in the line of stations, was the more ready to fall in with the wish of the Governor, as there were now miners in that part of the territory, and



A CRIPPLE

Papuans suffer terribly from yaws and tropical ulcers. Neo-salvarsan has done wonders and mission nurses give hundreds of injections every year.

chiefly on their account a hospital was opened forty miles up the Mamba River.

The first baptisms had taken place before the arrival of the first bishop, and one of his first episcopal acts was to confirm a Papuan woman who was to be married to one of the Melanesian teachers. Very soon the seed sown by the early missionaries bore fruit, and within three years of the arrival of the Bishop there were large numbers baptized in the Taupota and Boianai districts.

The exposure, hard life, bad food, and rough traveling had its effect on the health of the first bishop, who had never been of a robust constitution, and he had to resign after an episcopate of ten years. He left the diocese very much stronger in every way, and by his life of devotion and self-sacrifice raised the spiritual life and the tone of the mission to a high level. He also had built up the finances so that with an endowment fund it was not necessary for the Church to look for a man with private means as bishop of the diocese. What he suffered in actual privations few ever realized. There were times when he was kept waiting on the beach alone for weeks waiting for a boat, with nothing to eat but native food which he loathed. He was wrecked and had to wait patiently till a boat came to look for him, the dingey was swamped when landing on the open

beach at one place and the people were debating all night whether or not they should kill him and his companions. Their lives were saved only by the fact that one boy in the party was related in



ORDINATION GROUP

Left to right: Rev. A. P. Jennings, principal of Training College; Rev. Edwin Nuagoro, Papuan priest; Rev. Richard Diala, newly ordained Papuan deacon; the Bishop of New Guinea; Rev. J. S. Needham, chairman Australian Board of Missions; Rev. Peter Rautamara, Papuan priest.

some roundabout way to some of the people in the village.

The second bishop, Gerald Sharp, was consecrated in St. John's Cathedral, Brisbane, on St. Mark's Day, 1910. To him was given the privilege of admitting the first Papuans to Holy Or-

ders, when he ordained as deacons Peter Rautamara and Edwin Nuagoro, toward the end of 1915. During the episcopate of the second bishop, which extended from 1910 to 1921, when Bishop Sharp was translated from New Guinea to be Archbishop of Brisbane and Metropolitan of the province of Queensland, there was further extension of the mission, and most of all in the use of developing the native workers. Not only were there two Papuan priests and four Papuan deacons on the staff of the mission when Dr. Sharp was translated to Brisbane, but there was a large number of Papuan teachers, either in charge of outstations or assisting the white teachers in the schools, and there was a great increase in the number of village Christians who as unpaid lay readers were responsible for services in their own villages on Sundays and in the neighboring districts during the week.

The third and present bishop of the diocese, Henry Newton, had been a member of the staff of the mission from 1899 to 1915 when he was consecrated Bishop of Carpentaria in the Cathedral of St. John, Brisbane. He was translated from Carpentaria when Dr. Sharp was translated to Brisbane. The work of extension still goes on and also the work of developing the use of Papuan agents.

There are now on the staff eleven white and four Papuan priests, four Papuan deacons, three postulants for the diaconate (Papuan), four white laymen, one a fully qualified doctor, twenty-two white women, including the wives of mis-



INTERIOR OF STATION CHURCH

There are no seats. Lines of white stones mark the aisles.

sionaries, of whom five are trained nurses, fifty Papuan teachers, and a very large number of evangelists who take services regularly without any payment. At the head station, Dogura, there is a secondary school with boarders drawn from all the districts of the mission to the number of 130, as well as a technical school for teaching

trades to those Papuans who are willing to be taught, a training college for teachers and for the preparation of candidates for the ministry, and a printing office. There are thirteen head stations at each of which there is a school under the charge of a white person, besides a home for half-caste children, where thirty little ones are cared for, from infancy many of them. At this home we are now receiving the children of the old pupils, the parents gladly sending their children to gain the benefits they themselves had in days gone by. There are thirty-one outstations with schools under the charge of either Melanesian or Papuan teachers.

At the head stations where there is a white missionary in charge, the children are brought in usually from the outside districts, unless for some special reason it is advisable to take as boarders children from near-by villages, such as orphans. These children live under discipline at the station and are fed and schooled, doing the work of the station in turn. Their people cannot pay for the schooling of the children, as, except in the case of those who go to work, the people do not handle money at all. This method enables us to train and get into touch with people far away from the schools. In every district there are outstations under the missionary in charge of the district.



RT. REV. HENRY NEWTON, D.D.
Bishop of New Guinea

Regular visits are paid to the outstations to give the sacraments to the teachers and to the native Christians, should there be any.

Except in the older districts, where there are in the villages but few older people not baptized, catechumens are kept under instruction for rather more than two years, and that after attending classes as hearers for some time. The preliminary teaching is giving by the Papuan and Melanesian teachers in the outside districts, and then the priest takes classes for a month, twice a day, for the final preparation for Baptism; much the same is done for preparation for Confirmation.

The mission has kept in view the duty of becoming self-supporting and self-propagating on the part of the Papuan Christians. The people build their own churches and schools except where European buildings are necessary. Each of the confirmed Christians is supposed to pay two shillings a year toward the support of the Papuan clergy and teachers. It is difficult to get this done but we are able to refund more than £100 a year to the Australian Board of Missions.

During the year 1925 there were 247 adults and 184 infants baptized, and 359 were confirmed. There are about 7,200 Papuan Christians, and of these more than 4,000 are communicants.

There are two gatherings at the head station every year: one of the white members of the staff for consultation and conference, when a quiet day is held for the spiritual refreshment of the staff; the other in the week in which St. Laurence's Day



PAPUAN PRIEST AND TWO DEACONS

falls, when the Papuan clergy, teachers, and representatives of the native Church from the various districts come to keep high festival in thanksgiving for the arrival of the first missionaries. There is a pilgrimage to the landing place, where a service is held, there are meetings to discuss matters in connection with the native Church, a quiet day for the representatives. During this anniversary

week the Papuan priests are responsible for all the celebrations of the Holy Communion and the other services, except such as the Bishop takes. Then, when people who were once deadly enemies, who were separated in old days by the strongest feuds, or people who had no idea of the existence of each other because they are drawn from such long distances, are seen at Communion to be indeed one family, missionaries can thank God for the great things He hath done.

The difficulties of mission work in Papua are very great.

There is a multiplicity of languages which is a constant difficulty. At the printing press at Dogura, matter has been turned out in five different dialects or languages besides English. The greater number of cases of discipline arise from the difficulty of the people in living up to the Christian standard of marriage. They have been accustomed for generations to marry to please their people in fulfilment of a contract they had no part in making in their infancy, and to separate on the flimsiest excuses to please themselves, so that it is difficult for them not to separate after some slight tiff, and they are sufficiently human to find it difficult to admit they were wrong or to eat humble pie by asking the offended or offending partner to come back. Yet we have a very large

number of Christian couples, probably eighty per cent of the married Christians, who have been true to each other for years. That in itself is a miracle of grace. Then the people are of unstable character. Teachers, for instance, find it difficult to stick to their work year after year, and students find it a difficulty to stick to the long training necessary for their preparation for their work. Three years is a long period after, it may be, many years of schooling. We have to keep our teachers many years at work before we can suggest ordination to them.

On the other hand the very fact that they are communistic in their ordinary life, while it makes it difficult to get them to be willing really to fraternize with other tribes, for after all their communism is but individualism writ large, it also makes them ready to realize the corporate life of the Church, and the fact that they are animists enables them to grasp the reality of spiritual things. Perhaps the most wonderful thing in their Christian life is their devotion to our Lord in the Blessed Sacrament; to see communicants staying behind in church after Communion and their rapt devotion is something to make one ashamed of one's own coldness, and to thank God for the manifest power of the Holy Spirit.

The mission has never forgotten the duty of

the Church to the white settlers in the country. At the two centers of population, Port Moresby, the capital, and Samarai, services are held regularly for the white people.



RIVERINA

BY THE REV. CANON S. W. WILLIAMSON, TH.L.

THE Riverina diocese occupies a considerable portion of the map of Australia and is the largest diocese in New South Wales. Forty years ago it was formed by subdividing the diocese of Goulburn, which had become too large for one bishop. So a western portion was cut off and formed into a missionary diocese. At that time the most prosperous town in the west was Hay, on the Murrumbidgee River, and it was chosen as the see town. Later a portion of the diocese of Bathurst was incorporated into the Riverina diocese.

Hay is the center of the principal wool growing district in Australia, and stud sheep from several of the stations are the finest merinos in the world. Half a century ago Hay had a population of 5,000. That was before any railways were constructed and in the days of the coach, when the squatters drove into town four-in-hand and took

journeys from station to station, occupying a week or more. Stirring tales are told of the experiences of the people lost in the bush and of their wanderings for days amid scorching sands on the plains without food or water; of the roaring days of mad revels in the towns, of dare-devil races and extravagances and fights. These were the days when the aboriginal camps were numerous on the banks of the Bidgee, Darling, and Lachlan, and when the sheep runs were much larger than they are at present.

But a vast change has taken place and the country has made a great advance in development. It is becoming clear that the Riverina is capable of supporting a great population. Though for the most part flat, it is a land of varied aspects and resources, a land of large fresh water lakes formed from the overflow of mighty rivers, a land which it is now recognized will grow almost everything with irrigation and a land of mineral wealth with its coal deposits and wonderful forests of useful timber. With more railways its future is assured. Many stations which used to extend for miles and were one and even two million acres in size are being steadily reduced to numerous small holdings, and land once looked upon as far out-back, which was considered at one time fit only for sheep runs holding one sheep to the ten acres, is



RT. REV. REGINALD CHARLES HALSE
Bishop of Riverina

now in some districts selling at five pounds per acre for wheat growing. Pine forests are being uprooted and crops put in. The railways are making a great difference in closer settlement.

Irrigation is also playing its part in populating the waste places and is making country hitherto barren blossom like the rose. The government at a cost of over £5,000,000 has diverted the waters of the Murrumbidgee river to flow in numerous channels so that the towns of Griffith and Leeton are of mushroom growth. Here are thousands of returned soldiers who have been launched successfully into the occupations of fruit growing and farming. Some day the Riverina will be looked upon as the garden of New South Wales and ere long will double its population. The diocese is bounded on the south by that great river, the River Murray. Far to the west it joins South Australia along the whole border line, and its north-west boundary is the Queensland border line. From there it extends in a southeasterly direction, cutting off for itself about one-third of the whole state.

In this great diocese of 120,000 square miles there are only twenty-four parishes, including Hay where the Bishop resides. The first Bishop of Riverina was Sidney Linton, who was consecrated in 1885 and whose nine years' work was untiring,

unselfish, and splendid, and resulted in a solid foundation for his successor. Bishop Ernest Augustus Anderson has just retired after thirty years' episcopate in the diocese, during which he labored under difficulties and traveled many times in its every remote corner, only giving up in order that a younger man should take up the work. The present bishop, Reginald Charles Halse, was elected by the diocesan synod on July 22, 1925, and consecrated in Westminster Abbey on September 29, 1925, his enthronement taking place at Hay in the Pro-Cathedral on January 6, 1926.

Bishop Halse was born in 1881 and was ordained deacon and priest by the present Bishop of London twenty years ago to the parish of St. Saviour's, Popular, where Fr. Dolling had previously worked and where Bishop Trollope of Corea was then the vicar. He came out to Australia in 1913 as head of the North Queensland Bush Brotherhood and was the first headmaster of All Souls' School, Charters Towers, which is a war memorial boys' school under the care of the brotherhood. His task is not an easy one when one considers the stages of development through which this as yet unsettled diocese is passing.

In the struggle during the making of homes and the building up of positions the Church does not always come in for her own and we fear men

who work every day in the week do not always regard church-going religion as necessary.

There are many problems to face and the Church is not always looked upon as a help. Nevertheless the Church must quietly but determinedly seek out the indifferent and encourage and inspire them to more noble effort. Therefore the problem of some difficulty which the Bishop has to face is how to provide enough clergy for ministering continually to the settlers and emigrants in the newly populated areas.

Thousands of young English lads have come to New South Wales during the past few years to be trained for farming, and the Church is seeking to welcome them by extending to them the right hand of Christian fellowship, and to keep in close touch with them. In one or two parishes these lads have formed an association among themselves for social intercourse and for improvement in their working conditions. The Immigration Department, through its officers, is encouraging these associations and the rectors are helping in their respective parishes.

In the extreme west of the diocese lies the world-famed silver mining city of Broken Hill which, though troubled at times by stirring industrial disputes and disastrous strikes, is now regaining the summit of prosperity. Everyone will

realize that there is plenty of heart-breaking but soul-uplifting work for the Church in this busy hive of workers of all nationalities, and a band of clergy all too small is working at high pressure to maintain and extend the Catholic faith. The archdeaconry of Broken Hill includes much station country in the northwest corner and in the Darling River country to the southeast; the parishes of Wentworth and Wilcannia being all made up of large sheep and cattle stations. Wilcannia parish, where there is one priest, is quite as large as the whole of England, though it has a population of but a thousand or so. Owing to droughts and the presence of wild dogs, sheep-raising in some years is a hazardous speculation. And the difficulties of the Church are increased by many stations being now owned by large pastoral companies and occupied only by managers and overseers who of course are not able to give much to maintain the Church, and so the home mission fund of the diocese is called upon for grants for these parishes. But the long journeys must be made to the few, be they owners, cooks, or station hands, and the services in station, hall, or small church must be supplied, the popular Ford ploughing its way for this purpose through desert drift sands or blue plain mud, and in most cases "getting there."

Most of the aboriginal camps have disappeared in this part of Australia, but one comes across just a few stray huts on the river banks where odd families of them still exist. The camel is fast disappearing as a beast of burden, although camel camps may still be seen near Broken Hill, and sometimes in the dreary drive of one hundred and twenty miles between the Hill and Wilcannia one meets a wool wagon or two drawn by twenty camels with numerous others running loose at the rear.

Children in these waste places are sturdy and self-reliant, for their life tends to make them hardy. The writer once came upon a settler's hut near a windmill on the plain, the dwelling being mainly composed of petrol tins and bags, with no floor. In this hovel were gathered the family, trying to keep cool, the thermometer registering 118° in the shade. There were eight young children and nowhere else for them to go—no houses for many miles, no shady trees, no school, just the bare plain. The flock consisted of a hundred goats from which they derived their butter and milk supplies. Just compare the conditions enjoyed by town youngsters and those of these children of the out-back who have never seen a train or ship or church or moving picture.

The Education Department arranges to for-

ward to the parents of these children certain instruction papers, relying on their coöperation in teaching reading, writing, and other subjects. The Church is also endeavoring to reach them by a Church-teaching-by-post scheme in order that they may learn the simple lessons to begin with in the faith.

Once a year the clergy come from far and near to the synod at Hay. There are only thirty-one in all, but it costs the diocese about £100 to pay for their traveling to Hay.

Bishop Halse kindly gave them all hospitality this year under his own roof for the whole week and on the last days conducted a retreat from which they all departed to their spiritual work strengthened and refreshed. In spite of the difficulties of providing ministration to its own flock, the diocese does not forget the overseas work of the Church and this year is endeavoring to double its contribution to the funds of the Australian Board of Missions.

SOUTH AMERICA
AND
WEST INDIES





ARGENTINA AND EASTERN SOUTH AMERICA

BY THE RT. REV. EDWARD F. EVERY, D.D.

Bishop of Argentina and Eastern South America

I AM very glad that readers of *The Living Church* should take an interest in this vast far-off diocese of the Anglican communion, the biggest in the world, so far as mere area is concerned, for my jurisdiction extends from the Amazon to the Straits of Magellan, the Andes to the South Atlantic Ocean, including the republics of the Plate (*viz.*, Argentina, Uruguay, Paraguay), and Brazil (which is larger than the U. S. A. without Alaska). However, in other respects it is only small, for even when fully staffed (which, alas! is far from being the case at present) we have only some thirty clergy, a third of whom are in or near the great city of Buenos Aires, our people being most numerous there. For of course our

work is to minister to our own scattered people, including Americans, for the Church of Christ rises above national barriers. It may be of interest to mention that ever since I was consecrated bishop twenty-four years ago we have prayed regularly for "Thy servants, King George and all the royal family, the President of the U. S. A., and the President of this republic," our Church, as I have explained, being planted in four republics. In Buenos Aires we have a well-appointed Pro-Cathedral in the Church of St. John the Baptist, originally a consular chaplaincy, which kept its centenary on the occasion of the Prince of Wales' visit last year, but the majority of our people live in the suburbs. Other centers are established in the provinces where we have churches or church halls with chaplains locally supported.

In Montevideo we have a fine old church built on the original Spanish bastion, and the cable from Europe lands there. Its origin has special interest. The foundation stone was laid by the commodore of the South Atlantic squadron near the beach (from which a street, *Brecha*, takes its name) where the British troops had fought their way into the city thirty-seven years before. To quote the words of a distinguished citizen, spoken on the occasion, "Here where the demon of war caused English and Spanish blood to flow for

thirteen days a temple was erected to the God of Peace."

In Brazil we have but eight churches, mostly in the great cities. Rio de Janeiro, the capital, and one of the beauty spots of the world, is naturally



MATACO CHRISTIANS

First fruits of the Argentine Chaco mission

our chief center. Since the centenary celebrated a few years ago the Church's activities there have greatly increased. Pictures are extant of a former building with slaves in forked sticks passing by in the street. It was only in the eighties that slavery finally ceased in Brazil. At Para, on the equator, in an old British burial ground transformed into

a garden, stands St. Mary's Church, whose chaplain visits little scattered communities for two thousand miles up the Amazon basin, reaching the most remote railway in the world, the Madera-Mamore, on the borders of Bolivia. By the kindness of Dr. Hamilton Rice this very remarkable memorial tablet is being placed in the church:

"To the honor and glory of God and in the cause of truth.
"Ecclesiasticus XLIV, verses 1, 7, and 14.

"This tablet is erected to the memory of that intrepid group of Amazon explorers, men whose character and spirit exemplify the noble traditions and lofty ideals of our race, whose lives and achievements are an inspiration to all who follow.

"Alfred Russel Wallace

"William Chandlees

"Richard Spruce

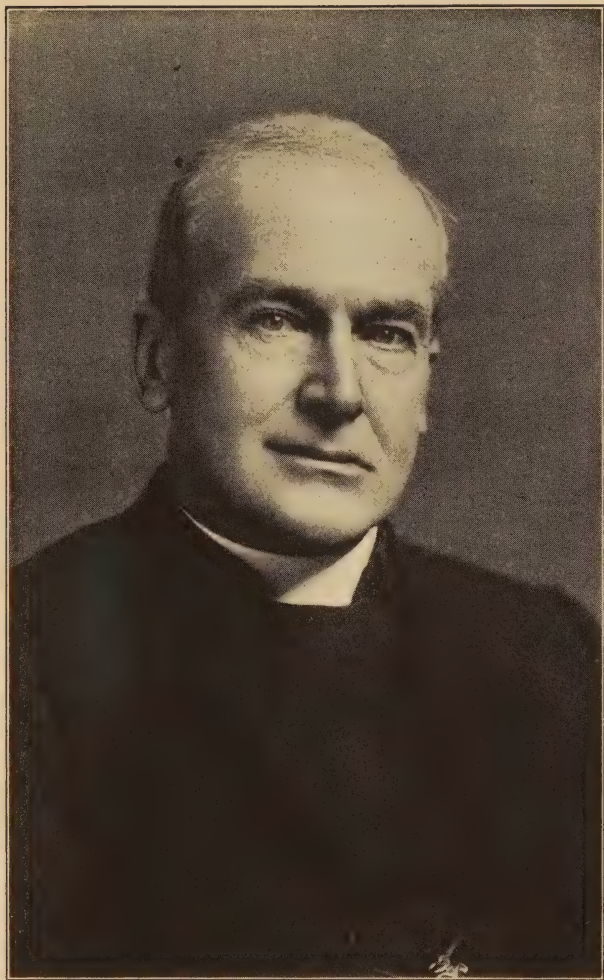
"Henry Walter Bates

"Herbert Edward Wallace

(who died of yellow fever in Para and is buried in
this cemetery)

" 'Ye shall know the truth, and the truth shall make
you free.'—St. John VIII: 32."

The diocese is only partially self-supporting, and depends on Church societies in England for help in the more remote regions, and special missionary activities. The Missions to Seamen Society's chaplains do splendid work among English speaking and other sailors who visit the great ports. Clean entertainment is provided as well as



THE RT. REV. EDWARD F. EVERY, D.D.
Bishop of Argentina and Eastern South America

opportunities of worship. The Institute at Buenos Aires is frequently packed with nearly a thousand men, while I am thankful to say that the little chapel is often filled, too, on week days as well as Sunday. In no part of the world is this work among our sailors more needed than in Latin America, where the sailor is normally regarded as a prey. The South American Missionary Society has two noble missions to aboriginal Indians in the Chacos of Paraguay and Argentina, and a third is soon to be started in the Bolivian Chaco—the Chaco being a vast flat swampy plain in the center of the continent west of the Paraguay River.

That in Paraguay was a specially heroic venture. A young Scotchman, Wilfrid B. Grubb, took his life in his hand, to use the graphic Old Testament phrase, went to live among the savage Lengua tribe, and gradually won their confidence. That was thirty years ago; now we have a Christian village where the people live an ordered civilized life, working for their living, as cattlemen, carpenters, and laborers. Each day's work is begun and ended with prayer in St. Peter's Church, which stands in the center of the village. Its name is Makthlawaiia and its very existence is a witness to the grace and power of Christ. Those wild people used to practise infanticide, and put



THE STAFF AT ALGARROBAL, 1924
Including the Rev. R. T. Hunt

their old folk to death when they were no longer strong enough to wander with the tribe; after a good hunting they would gorge themselves like wild beasts and when one of their number died, would bury him where he was, burn his hovel over the top of him, and never willingly come near the place again for fear of his spirit. They were generally cruel, thriftless, godless, but they have now become self-restraining, hard-working, God-fearing. St. Paul's great saying has found a fresh fulfilment in them, "If any man be in Christ, he is a new creation." They are very far from perfect, but certainly Christ Jesus is a reality to them, and their lives have been transformed.

Four days' ride to the west, at Nanawa, another village has sprung up round the mission station (such is the confidence that our missionaries inspire). Last year the baptism of the first converts took place. There is a well thought-out plan to establish a chain of missions across this whole region. The Paraguayan Chaco mission has to be approached by river and then across some thirty leagues of plain and swamp and forest by a track which is often under water. The Argentine Chaco mission on the other hand can be reached by railway and a ten leagues' drive. The station at Algarrobal is a clearing in the forest and the Mataco tribe is dealt with. The first con-

verts were baptized after seven years' teaching. This year the first Confirmation was held and the Church of St. Michael and All Angels dedicated. One hundred and sixty hardwood trees went to the building of this, all felled and squared by hand by the Indians themselves, who take a real pride in their completed work. The change in their lives



LEAVING ALGARROBAL FOR AN EXPLORATION
TOUR IN BOLIVIA

has been most marked. And in the Rev. R. T. Hunt we have a language expert who has reduced both Lengua and Mataco to writing, and translated considerable parts of the Bible and Prayer Book and numerous hymns. The prospects of the mission are thoroughly hopeful, as men and their wives were confirmed together, thus starting on the foundation of Christian homes. The diocese

contributes to all this good work by supporting two missionaries and practically all the children in the schools, the Sunday schools undertaking the support of particular children, and having their names and photographs. Another remarkable work is that of the Rev. W. C. Morris at Palermo, whose schools for poor Spanish-speaking children are so excellent as to win the support of both national government and municipality and indirectly influence the national education.

On the whole our numbers are small but distances vast. Traveling is mostly by railway, steamer, and motor car, sometimes by horseback or mule, and often it may take some days to minister to a dozen people. At least half of our churches are self-supporting and do much to help others; but the struggle in the smaller communities is very hard and it is a constant difficulty through schools and Sunday schools to keep our children for their race and faith.



BRITISH GUIANA

BY THE RT. REV. OSWALD PARRY

Bishop of Guiana

BRITISH GUIANA is the sole possession of Great Britain in South America. Now, as ever, it is the land of great possibilities, yet never quite justifying the hopes of Raleigh of finding the fabled Eldorado. Its coffee and sugar alone brought it into touch with European commerce, until in recent years its hard woods, gold, diamonds, and bauxite have attracted capital and enterprise. Any great development, however, awaits some better means of transport than its trackless forests and rapid-ridden rivers.

Apart from sporadic excursions of Spanish priests from Venezuela and Brazil, accompanied by a treatment of the native Indians hardly calculated to attach their affections, the first missionary work seems to have been done by Mora-

vians, who in 1738 planted a mission on the Corentyne River which separates Dutch from British Guiana. Dutch Guiana, or Surinam, was then British, but was later exchanged for New York. The Dutch colonies of Demerara, Berbice, and Essequibo first became British in 1781, and the first service of the Church of England was held by the "Rev. Mr. Baggs" in the government buildings on Borsslen Island in the Demerara River. In the next year the colonies became French and then again Dutch, and in 1796 the British regained possession, but not until 1803, when the military chaplain, the Rev. F. McMahon, began to hold services in the old courthouse of Stabroch, the Dutch name for Georgetown.

In 1807 William Austin, who was bishop from 1842 to 1892, was born, and in 1809 the first church of St. George was built. Many of the planters were Scots, and in 1824 the ministers of both the established Churches of England and Scotland were recognized and granted colony pay. In the same year Bishops Coleridge and Davies were consecrated to the sees of Barbados and Jamaica, the former having jurisdiction over all the southern islands as well as British Guiana. In 1826, Bishop Coleridge went to England and tried to persuade the Rev. John Keble (author of *The Christian Year*) to come out as his archdea-



RT. REV. OSWALD PARRY, D.D.
Bishop of Guiana

con. Delicate health prevented this, and Dr. Thomas Parry, another fellow of Oriel College, Oxford, came instead as Archdeacon of Antigua. He succeeded Dr. Coleridge as Bishop of Barbados in 1842.

In 1826 the colony was divided into parishes, alternately English and Scottish; but the English soon forged ahead, having ten rectors and fourteen curates, and a generous government grant of \$50,000 to the English and \$19,000 to the Scotch. Government grants for Church purposes, except in certain missionary districts, were abolished in 1921, on a very liberal composition, which amounted in the case of the Church to \$350,000, and an annual grant reducible annually until it entirely ceases in 1942.

William Austin became archdeacon under letters patent of Queen Victoria in 1837, and bishop in 1842 on the retirement of Bishop Coleridge. There is no space here to tell of his wonderful episcopate of fifty years, or how at the age of eighty-two he was still able to make a five-weeks missionary journey up rapids in canoes, and on foot through the forest. There stands in Georgetown the Cathedral Church (the fourth) of St. George, a memorial of his life; the first service held in it was the celebration of his jubilee in 1892.



EAST INDIAN CENTRAL MISSION CHAPEL,
FROM THE NARTHEX

In Georgetown there are some 60,000 inhabitants, and the original parish of St. George has been divided into four with three chapels. Other parishes stretch along the coast, the largest being also the oldest country parish of Holy Trinity, Essequibo, on the Venezuela frontier, which kept its centenary last year. In the opposite direction is the flourishing parish of All Saints in the town of New Amsterdam, whose church boasts an east window exhibited at the Great Exhibition of 1851 and presented by Queen Victoria.

The parishes are all self-supporting now, and have the large enthusiastic congregations typical of the West Indies. Many go to the States, or to Central America; and one is rejoiced to find old choir boys and servers from Demerara helping American priests in Colon or in New York. The controller of the Gatun Locks, for instance, no less than Bishop Morris and Fr. Cooper, speaks most warmly of these boys from the Islands and Demerara. Alas! not many church-goers are drawn from among the Europeans; but there are some, the salt of the earth; and it is a very moving sight to see some important official kneeling side by side before God's Board with some dear old colored lady. Most of the thirty-two priests are from England, several having been trained at St. Augustine's, Canterbury, or Codrington in



EAST INDIAN CENTRAL MISSION, GEORGETOWN
With superintendent's house and hostel behind

Barbados; two are black, one a B.D. of Biddle University, the other an M.A. of Durham; two are East Indian.

Everywhere the Holy Eucharist is the principal service on Sunday, the priest is vested, the servers in their much-loved scarlet cassocks numerous and enthusiastic. Some are Chinese, and a few East Indian, but the mass of the congregation is black or colored. They are extraordinarily hearty. Everyone has books, and knows the services to a degree not often seen. Especially is this noticeable at occasional services such as Baptism or Churching. The people are remarkably well-dressed on Sunday, whatever they wear on week days; and with Sunday clothes they put on good behavior. The Gospel and the Church lighted and led them out of slavery; and they are grateful and love both. They give generously, and are loyal to their priests. Of course they have their faults—why enumerate them?—the faults of their history; their virtues, it often seems to me, are those of the Gospel and the Sermon on the Mount, in which northern nations are less proficient.

A word about the Chinese. They first came in 1851 to work on the sugar estates: A few do so now. Many have risen to high positions in the colony as merchants and are much respected. All are Christians, the majority Anglican, thanks to



BEFORE CONFIRMATION IN AN ABORIGINAL
INDIAN MISSION



AFTER CONFIRMATION IN AN ABORIGINAL
INDIAN MISSION

the splendid missionary work done by the old clergy. They have a church in Georgetown and another in New Amsterdam, but they enter heart and soul into the life of the parish churches.

There are also some 9,000 Portuguese, who first came as laborers in 1835: practically all of these are Roman Catholics under the care of the Jesuits.

The East Indians, who likewise came as laborers from 1837 onwards, number 120,000. Ninety-two per cent are Mohammedan or Hindu and only about ten per cent are Christians. Here is an immense field for missionary work, such as was begun by Bishop Austin in 1866 with the help of Mr. Quintin Hogg, of Polytechnic fame, an old Demerara planter. There is a well equipped chapel and hostel in Georgetown for the training of catechists to work in the villages; but in recent years the work has not maintained its early enthusiasm.

What of the native Indians? There is a tale of noble endeavor, lifelong sacrifice, and splendid results from the year 1829 when the first missionaries to the Indians came from England. To mention two names only, Lord, the apostle of the savannahs, and Brett, the apostle of the creeks: the former died, worn out by incredible hardships in 1842; the latter, his health undermined by



AN ABORIGINAL INDIAN MISSION
Bishop, priest, catechist, and natives

fever, lived a life of apostolic labor, founding and superintending missions all along the rivers, until he was forced to resign his parish of Holy Trinity in 1879. The Indians are now all Christians, but the work among them is missionary in the sense that the Church among them can never be self-supporting either in the material or spiritual sphere. The priests in charge, tracking through jungle or in their tent boat in and out of rivers and creeks, with a district as much as 150 miles in length, are missionaries if any one is.

There is pioneer work still to be done among the Indians in the far interior, where on the savannahs and in the forests that lie between the rivers and the mountains of Guiana and Brazil are some thousands of wandering Indians, Macusi, Wapisiana, Arecuna, and other tribes, many of whom have been baptized either by our priests or by the Jesuits and are in sore need of confirmation in the faith. It is work of very great difficulty and some hardship, and at present we have no priest to do it, nor to minister to the thousands who go up year by year to work in the diamond and balata fields.



FALKLAND ISLANDS

BY THE RT. REV. NORMAN S. DE JERSEY, D.D., V.D.

*Bishop of the Falkland Islands and in the West Coast of
South America*

THE Editor of *The Living Church* has asked me to write an article upon the progress of the Church of England in my diocese, which comprises the whole of the west coast of South America, with the Falkland Islands to the eastward and Tierra del Fuego, which forms the heel of the continent. The title of the paper, *The Living Church*, just gives me the text of what I ought to write; for there can be no Church worthy of the name which is not a Living Church, and no Church can be said to be alive unless it makes its evangelization work a very prominent feature of its program. That is what God has sent the Church to do. We are never told that we are to convert the world, God alone can do that, but we are told to evangelize

the world. "Go ye into all the world and preach," etc.

I often wonder whether we do not spend too much time in settled missions; yet it is no good going out and preaching a Gospel sermon on a village green and passing on and saying, "I have evangelized that place." We must never forget the possibility of a shaking of the dry bones and the formation of a native ministry. The only warrant that we have for passing on is, as our Lord suggests, if after due trial they definitely will not receive the message.

Well, in this article I have nothing of that sort to relate. Quite the contrary, because, while we have our ups and downs, our successes and our failures, we have the firm conviction that we are doing a work which has God behind it, and we recognize that the work is being undoubtedly blessed.

Now, my enormous diocese is not a very ancient one. I am the fourth Bishop of the Falkland Islands. A great many people think that I live and move and have my being in the Falkland Islands, where there is one church, my Cathedral, and one clergyman at present, the Very Rev. Dean Vaughan. As a matter of fact I go there only once a year. I have just returned from the islands and I have had to be away from my center for two



RT. REV. NORMAN STEWART DE JERSEY, D.D.
Bishop of the Falkland Islands

months. My center is at Valparaiso in Chile, where I live.

Why, then, am I called Bishop of the Falkland Islands? And, why is my Cathedral at Stanley? The Falklands, in the first place, is a British possession. Then the great Bishop Stirling, who was the first bishop, lived in the Falklands and did his wonderful work among the Indians of Patagonia, a race of which Darwin said that no influence from heaven or earth could raise them who were no more than a race of monkeys. They were indeed the lowest race in the world. But Bishop Stirling went out in 1861 and was resolved to revive the work of Captain Allen Gardiner, R.N., who had not only lost his life but also the lives of all who came near that people. After an interval of about thirteen years, Mr. W. H. Stirling, as he was then, went and lived by himself among them for nearly a year and got such an influence over them that they looked to him to settle all their disputes. In 1869 he was telegraphed for to go home and be consecrated in Westminster Abbey as Bishop of the Falkland Islands. When that race of Indians died out the Bishop extended the work to the continent of South America. It is kid glove work today compared to the great pioneer work of Bishop Stirling. I esteem it an honor to be allowed to follow in office, though many miles away,

such a man. The work achieved by him in leaving the divine impress on this degraded people converted Darwin, mentioned above, to the value of missionary work and to the fact that God sometimes makes the weak things of the world to confound the things that are mighty. He became a subscriber to the South American Missionary Society. On the disappearance of the Indian, the work on the mainland was developed. Bishop Stirling resigned in 1901 and finally died in 1923 at the ripe age of ninety-five. Thus he was bishop for thirty-two years.

We now have to shift the scene to the scattered English communities on the mainland, the vast continent of South America. Bishop Every, who wrote an article recently in this paper, succeeded as bishop of the whole of South America. In 1910, however, he got this enormous and impossible diocese divided, and now the bishopric comprises the Falkland Islands and the whole of the west coast of South America, while Bishop Every took over the other division, which consists of Argentina and the east coast of South America. The South American Missionary Society has done yeoman service in the past by making it possible to found some of the chaplaincies.

I have fourteen chaplaincies in full work. That means that all the main centers are occupied and

the chaplains are supported by the different congregations. But to the uninitiated for a diocese of 4,000 miles long to have only seventeen clergy working in it, seems rather small. That is the very problem I am trying to solve, for the unoccupied parts of the diocese consist of mines and oil fields and fairly important towns but in which there are very small English or American communities. I have recently appointed a traveling archdeacon to try to organize some sort of amalgamation among the smaller places with a view to getting three or four places to support a chaplain among them. Sad to relate, there is not a Church of England clergyman in the whole of the republics of Bolivia, Equador, or Colombia.

By far the most interesting and responsive part of the work is among the Araucanian Indians in the south of Chile. This is entirely in the hands of the South American Missionary Society. The work here is educational, medical, and, above all things, religious. The mission was started over thirty years ago by the Rev. C. Sadleir. With him was associated the Rev. P. E. Class and the Rev. P. J. Walker. Both these are honorary canons of Christ Church Cathedral, Stanley, and Canon Class is living in broken health in England, while Canon Walker is chaplain in Santiago, the capital of Chile. Mr. Sadleir still lives in Araucania, near

Temuco. The superintendent of the mission is Canon Wilson, who has worked for years in this territory. In his house at Temuco he has a hostel for selected Araucanian converts and he sends out these young men after careful training as teachers and evangelists.

The two out-stations are Cholchol and Quepe. In each of these places there are two large schools, one for boys and one for girls. Another school is coming into existence elsewhere. Also we have a medical work going on in each of these places. The great idea has been to give such teaching that the moral characters of the boys and girls might be touched.

So the Church is always the rallying point in all our mission stations. There is plenty of need of this. The English Church, in the old country at least, is liable to fall into the pitfall at the present time of the neglect of definite moral teaching. Nothing can take the place of sound Sunday school instruction. I hope the Ten Commandments will never fall out of our Communion service; for whatever their liturgical propriety may be, we were brought up to hear distinctly, "Thou shalt not steal," "Thou shalt not bear false witness," "Thou shalt not covet." And there is a wonderful use in all that. The young boys and girls are being brought up on that. One day they

were found, out in the wildest and most distant parts of the country, teaching and preaching to their heathen relatives quite on their own and without the slightest assistance. Now that has been controlled, Canon Wilson has opened his hostel and I, as bishop, give them a sort of license and we provide them with the necessary books and school equipment.

A great forward movement is going on in this wonderful race. The Araucanians are very old and proud and a high class people. They are Indians of the best type. They live on their land and are well worth working for.

Missionary work is not done in public. You can travel down to Temuco and not see any missionary work at all. The people who say, as has lately been said about the Chinese, that missionaries make all the trouble, have never seen missionary work at all. Our stations are a long way out in the camps and our missionaries have to go right to the people to take the glorious news of the Gospel of Christ. Every Sunday after a celebration the chaplains and missionaries all ride out miles away to different places to take services which are highly valued. When the Prince of Wales came to Chile two years ago, the young men sent me an address to present to H. R. H., the burden of which was to ask him to thank the King for hav-

ing sent missionaries to their people. Of course, the King had nothing to do with it, but the idea was good and the gratitude genuine.

In conclusion, and I am exceeding my limits, with the advent of Archdeacon Thornton and the increase, as I hope, of the right sort of men as clergy, God grant that we may be able to keep the Church on the West Coast, in the best sense of the word, a "Living Church."



NASSAU, BAHAMAS

BY THE REV. ALFRED WILLIAM TREEN

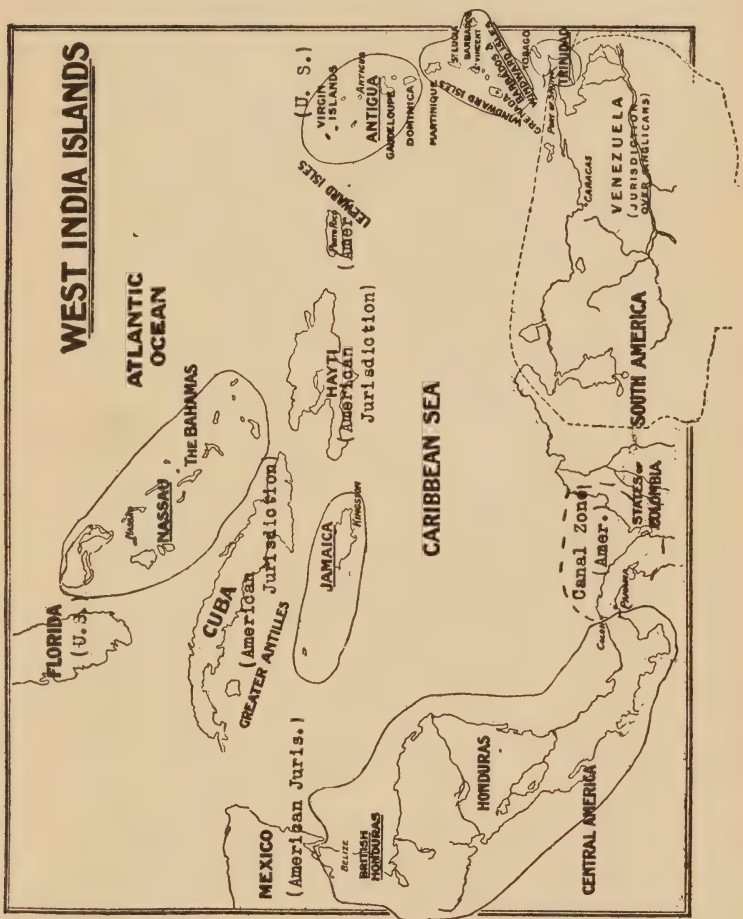
Late rector of the Islands of Cat, San Salvador, and Rum Cay

THE EDITOR asked His Lordship, the Rt. Rev. Roscow George Shedden, D.D., Bishop of Nassau, if he would write a paper, or have someone else do so, about the Church in the Bahamas.

I had been senior curate at Old Trinity, New York City, but had been ill, when in March, through the kindness of the rector, Dr. Stetson, and Father Kinkaid, it was made possible for me to take a sea trip, which had been advised. Having a letter of introduction from Father Huntington, Superior of the O.H.C., to the Bishop of Nassau, I presented it immediately upon my arrival. I was most graciously and cordially received by His Lordship, and upon his insistence became his guest.

My visit was planned for only a few weeks,

WEST INDIA ISLANDS



until I should be myself again. However, it was soon quite evident that it was best for me not to work in a large city again, so I resigned from Trinity the first of April. Having no particular reason for returning to the States immediately, I accepted the Bishop's invitation to go with him on a three weeks' cruise to some of his out-island stations, so that I might have some idea of the work of the Church in the Bahamas. Upon our return to Nassau, an important parish being then without a rector, the Bishop asked me if I would not take charge of it for a couple of months. This was the parish of St. Matthew, and the oldest church in the colony. When the two months' work at St. Matthew's was finished, the Bishop asked me to make a visitation of the parish of St. Saviour (in which there are several stations) on Cat Island, about 120 miles from Nassau. This I did, making a visitation of each of the eight stations on the island. When I returned, the Bishop, who had oftentimes spoken to me about work in the Bahamas, but to whom I had given no definite answer, pointed out how evidently it seemed that I ought to come here and work for at least three years. He gave me my choice of what I should do, but I put myself into his hands, saying, "I want to do that which is most evidently the will of God, so I place myself in your hands to put me where

you feel I should be most needed." This rejoiced the Bishop very much, and he appointed me to his most difficult work—to be rector of Cat Island, San Salvador, and Rum Cay.

All the foregoing may seem superfluous, but it is written to explain why I, a visitor here, should have been chosen to write this article. The Bishop feels that, other than himself, no one else has such a varied knowledge of the Church in the Bahamas as have I, and the foregoing is necessary in order that the readers of this article may not feel that my knowledge is superficial.

One of the first things that the Church in America needs to know is that the Church in the West Indies, which means the dioceses of Antigua, Jamaica, Barbados, Windward Islands, Nassau, British Guiana, British Honduras, and Trinidad, are not suffragans of the Archbishop of Canterbury, but that they constitute an autonomous province of the Church, electing its own archbishop and being as free and independent of the Church in England as is the Church in Canada. This is so little realized in America that not so long ago even generally well-informed Churchmen did not fully understand it.

Of course I can only speak about the Church in the Bahamas, which constitutes the diocese of Nassau.

In the Bahamas there are approximately 3,000 islands and cays (pronounced "keys"), about thirty of which are inhabited. The Bahamas are about 950 miles from New York, and Nassau is about 180 miles from Miami. There are magnificent hotels in Nassau. There is no land tax here and "no prohibition," as the subdivision advertisements say. Many Americans are buying land here and putting up winter homes instead of in Florida.

The Bahamas were the first land sighted by Columbus in the new world, and the island of San Salvador (in my parish) is the island upon which he first landed.

One would like to tell all about the climate and the seas and the flora here, but that would require another paper on the Bahamas. Suffice it to say that the climate is most equable, seldom going below sixty or above ninety. If southern California is the land of perpetual sunshine, the Bahamas are preëminently so. The glorious beauty of the seas around these islands cannot be surpassed in the Mediterranean, the seas around California, Florida, or the rest of the West Indies. The flora is simply a riotous flame of color, and the beauty of the sunset makes one gasp. The natives are mainly colored people who were freed from slavery by the British government in 1835 (without a war). They are a most lovable and happy



THE RT. REV. ROSCOW
GEORGE SHEDDEN, D.D.
Bishop of Nassau

people, living under the most beneficent rule of any people I know about. The government has two houses, the Governor and Council being one and the House of Assembly the other. The House of Assembly is freely elected by the people. There is no feeling between the colored people and the white people such as we find in America. Even after the slaves were freed there never was any trouble. The people govern themselves, and govern themselves most happily.

In the early days the colony was ministered to by a priest from the Carolinas. Later, after the Revolutionary War, the S. P. G. sent clergy out. When Jamaica was given a bishop the islands came under his jurisdiction. In 1862 Nassau became a separate diocese, with its own bishop. From the very earliest days of the colony, the Church and the Kirk were both established and endowed, in order that Catholic and Protestant might both be properly taken care of. It was not until 1869 that disestablishment came about for both.

In the early days—the days of slavery—the clergy generally seem to have ministered principally to the white people. Thus left to themselves the colored people became Baptists, followers, as they say, of St. John the Baptist, each congregation selecting one of its members to be its minis-

ter. There is no formal ordination, although they perform all the usual functions of a Protestant minister. Strictly, one cannot call them Christians, except perhaps those who have come under the influence of white Baptist or Methodist ministers in Nassau. Rather, their religious beliefs and practices are reminiscent of some old African superstitions, and a certain amount of "*Obeah*," *i. e.*, voodooism, is still practised. However, it is not of so low and degraded a type as that found in Haiti.

After slavery was abolished the Church began to pay more attention to the colored people. But sad to relate, as she began to redeem them and they began to fill the churches, their white brethren departed to the Kirk and to the Wesleyans. Of course, this applies mainly to Nassau, where most of the white people live. In the majority of the out-islands the work is entirely with the colored people, there being practically no whites.

To go into any of the churches, whether they be in Nassau or on any of the out-islands, is immediately to be impressed with the reality of things. (It is well for us to remember here that the fulness of the Catholic faith has been taught and practised in these islands for the past fifty years, and that the Romanists did not come here until about twenty-five years ago.) First, the

church will be crowded; there will be as many men and boys as there are women and girls; the men and boys will probably be on one side, the women and girls on the other. It is the late Mass that is being celebrated. The priest is vested in Roman vestments. At first one wishes that the vestments were gothic. But after one has sung a Mass in this climate one soon realizes how the Italians came to cut the old vestments away. The celebrant does not merely perspire, he sweats, he streams water. Then one realizes that sometimes beauty has to be sacrificed to comfort and utility. The Mass is according to the rite of 1549; the ceremonies according to Fortescue. The congregation (at least in Nassau) will sing the Introit, the Kyrie (in Greek), and then the Gloria in Excelsis. Here again one perceives how very practical and reasonable it is for the celebrant to sit down during the singing of the longer parts of the Mass—he having said them. The proper graduals, tracts, and sequences are also sung. The Canon is said *sotto voce* (of which I could never see the point before I came here, but which proves to be so practical because the congregation is singing the Sanctus and the Benedictus at the same time). The result is that the people are occupied and the service is not unduly prolonged by the priest having to wait until the singing is done. Naturally,

considering the rite used, the ablutions are taken immediately after the Communion.

Worshipping with these people, and contrasting their very evident reverence and devotion with even the best that we find in America, one begins to feel transported to the centuries of faith. Here is no unmeaning ceremonial. Here is no empty form. Instead, one feels that here is a true spirit of devotion clad naturally in the beauty of holiness. And the way the congregation sings hymns, or whatever else it may be, is a revelation of what the worship of God should be. They put their whole body and soul into it. It is an inspiration to hear these congregations sing.

Then, at Catechism (the longer Catechism) in the afternoon. Again the church is filled, this time with children. Their enthusiasm, devotion, and earnestness is a repetition of the morning.

Later, at Evensong. It is always solemn on Sundays and eves. To an American visitor the psalms have a new meaning. The cantors present them. All sit down, and the whole congregation sings them to plainsong. Afterwards, the visitor wonders how a congregation can stand up and listen to a choir sing for them the psalms set to Anglican chants. He also wonders at the lack of sense displayed by reading them antiphonally, when they were meant to be sung. He soon begins to

perceive some of the reasons why Evensong is a problem in the States. Benediction is not the answer. The answer is the proper rendering of Evensong by the whole congregation. Of course, Benediction is lawful here and is given at great festivals—but it is not the norm, except in one or two parishes.

When one sees the boys and men serving as acolytes, and then sees them out of church, it is to discover that such work is considered the normal thing for a boy or man to do. It is not the function of a few over-devout, pious, or effeminate boys, it is the proper work of every man and boy. It is what they, exercising the priesthood of the laity, realize to be their part in the offering of divine worship. So the boys and the men are retained by the Church.

Confession is the norm for everybody. It is not compulsory before every Communion but it is resorted to as the Church intended it should be; *i. e.*, whenever there is anything bothering the conscience. It is not mechanical nor formal. This I know from experience, for in these few months I have probably heard more confessions here than many of the priests have heard in a year.

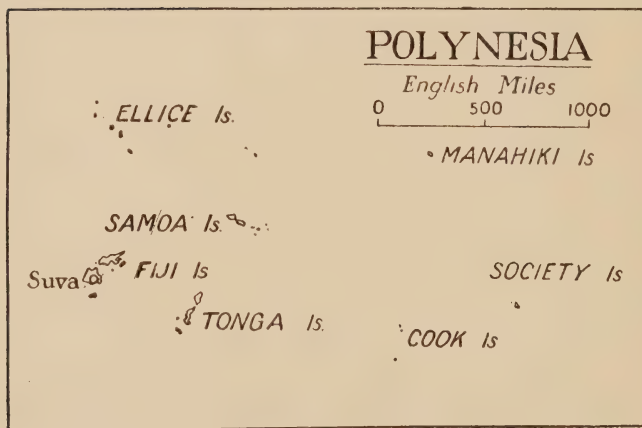
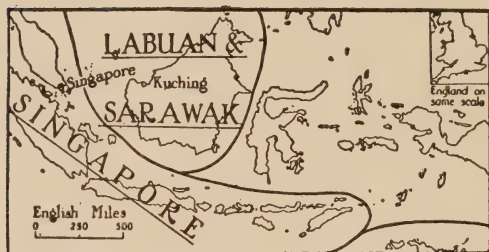
By the formal canonical action of the synod of the Church in the West Indies, all these things are proper and right, and the diocese of Nassau

is not an innovator, nor a breaker of canons and rubrics. The result is that a priest, coming here and finding everything accepted and lawful, discovers that everything falls into its proper perspective, and not having to fight for things he finds that he lays no undue emphasis upon non-essentials, and is able to devote all his energies to faith and morals.

To show the value of the faith in respect to morals, when the faith is practised to the full as in Nassau, as compared with a much older and better manned diocese here, but one in which the practice is that of ordinary Protestant Episcopalianism; in the latter diocese seventy-two per cent of all births are illegitimate. In the Bahamas it is far below this and grows smaller with every year. I cite this since it is the outstanding thing, morally, that has to be fought.

But I must stop here. I believe the Editor asked for 1,500 words, and I fear that this must exceed 2,000. May I only add this: Roscow Nassau is a true Father-in-God; a wonderful human friend; a worthy exponent of the Catholic faith, and one who by his work here has proved that the Church has still her old vigor of spiritual power (when she is free from the quarrels of the past) to draw the souls of men, and to offer them up, redeemed, a living sacrifice to Almighty God.

MISCELLANEOUS





LABUAN AND SARAWAK

BY THE RT. REV. LOGIE DANSON, D.D.

Bishop of Labuan and Sarawak

I KNOW from my own experience that there are many well informed people to whom the above title conveys nothing. But when I tell you that it really means Borneo, it will not sound so remote; for our nearest ecclesiastical neighbor on the eastern side is the American diocese of the Philippine Islands, which is a household word among missionary-hearted Americans.

The Anglican Church was planted in Borneo in 1848 at the direct request of the first Rajah of Sarawak, Sir James Brooke, and the mission became a diocese in 1855, when the first missionary, Dr. F. T. McDougall, was consecrated Bishop of Labuan and Sarawak. The island of Borneo is the third largest in the world, and contains within its borders no less than five governments: two-

thirds of the island belongs to the Dutch, and in this large area the Anglican Church has no work at all. The remaining third of the island is divided into the territory of Sarawak, which is ruled by the only white rajah in the world—Rajah Brooke; the state of North Borneo, which is owned by a chartered company; the state of Brunei, which is governed by a Mohammedan sultan; and the island of Labuan off the coast, which is a British colony, being administered from Singapore. Sarawak, North Borneo, and Brunei are all British protectorates.

The name of "Labuan" comes into the title of the diocese, simply because when the diocese was formed the Church of England was very Erastian in its ideas, and no Anglican bishop could have a title from a country outside the King's dominions. But from the first, the headquarters of the diocese has been Kuching, the capital of Sarawak. This is a town of about 45,000 inhabitants, and is two days' journey by sea from Singapore. There stands today the little wooden Cathedral of St. Thomas, the first church ever built in Borneo; it can seat about 350 people, and is a fine instance of the durability of the iron wood of Borneo, called *bilian*, for the church was built in 1851. There are also two large mission schools in Kuching, one for boys and one for girls; in fact, almost



RT. REV. LOGIE DANSON, D.D.
Bishop of Labuan and Sarawak

the whole of the education of the town is in the hands of the Roman Catholic mission and ourselves, though there are some private Chinese schools, and a few Malay schools run by the government.

One of the chief features of the island of Borneo is the variety of races (each with its own language) that exists within its borders. The real natives of Sarawak are the Dyaks, of whom there are many tribes, and it was to them that the mission first came. They, however, do not inhabit the towns to any great extent, but live in the interior, and it very soon became evident to the first missionaries that they could not confine their efforts to these people. The towns swarm with those ubiquitous and excellent colonists, the Chinese, and at first sight a stranger could easily mistake a town in Borneo for a Chinese town. The shops are in their hands, and they control a great deal of the trade. Others are market gardeners in the outskirts, and many penetrate into the upper reaches of the rivers to barter their goods to the Dyaks in exchange for jungle produce. Many of the Chinese have been in Borneo for generations, and hence there has grown up a new race of Chinese who have never seen their own country, and who have grown up under British influence. They share the desire for education which is com-

mon to all Chinese, and it is they who, in the towns of the diocese, fill the benches of the schools and who form the backbone of the Christian congregations.

Then again, there are the Malays, who owned



ST. THOMAS' BOYS' SCHOOL, KUCHING

This school has about 470 pupils, mostly Chinese, but there are also Dyaks and Malays in its classes. It is the largest school in Borneo.

the country of Sarawak before the white rajah came into power. These people are Mohammedans, and so far no definite mission work has been undertaken among them, for the various governments do not encourage it. But several of them attend our mission schools, and hear the teaching

of the Gospel, and one hopes that in time the seed may bear fruit.

Indians and Japanese are also to be found in Borneo, though not in large numbers, and space will not allow me to enumerate the many tribes that are to be found in the interior of North Borneo. The babel of tongues that exists in the country presents a difficult problem to all who have to work here, not least the missionaries, and it has been found that the best medium of education is English; hence in all our schools English is taught, and in all the town churches English services are in vogue. But there are many Asiatics who cannot speak English, and they have to be provided for. To take an illustration from the Cathedral in Kuching, there is a succession of services every Sunday, each being in a different language. The day begins with sung Mass in English at 7; next, Mass or Matins alternately in the Amoy dialect of Chinese at 9; then, Mass in the Malay tongue at 10—this is for all who have no service in their own language, for Malay is the *lingua franca* of Borneo; then Mass or Matins alternately in the Hakka dialect of Chinese, at 11; and Evensong in English at 5:30. In the jungle churches, the services are conducted in land Dyak or sea Dyak.

All these languages demand an increased staff,



ST. THOMAS' CATHEDRAL, KUCHING

Interior, looking East. The congregation consists of Chinese, Dyaks, Indians, and Europeans. Services are held in four different languages every Sunday. The church is built of "bilian" (Borneo iron wood), and was erected in 1851.

for it is quite impossible for one man to speak them all. In Kuching, the English vicar is assisted by a Chinese priest and an Indian priest, and by two catechists, one Dyak, and one Chinese. But the best attended service is the English Mass at 7 A.M., and it is rather a striking sight to see an English priest at the altar, assisted by an Indian deacon and a Chinese subdeacon, ministering to a congregation composed of Chinese, Europeans, Dyaks, Indians, and occasionally a Japanese or two. The organist is a Chinese; the choir is composed of Chinese and Dyaks; the churchwardens are one Dyak, the other Chinese. It helps one to realize something of the real catholicity of the church.

Other towns in the diocese are Sandakan, Jesselton, and Kudat in North Borneo, and Miri, the oilfield of Sarawak. What has been said of Kuching is true in greater or less degree of all of them. But there is another side of the work, namely the Dyak missions in the jungle. The Dyaks are the former headhunters of Sarawak, who in the middle of the past century caused the first and second rajahs of Sarawak much trouble before they were subdued. In religion they are animists, believing in a host of spirits, mostly evil, who inhabit the jungle, and cause worry to the natives unless they are constantly propitiated by sacrifices and



CONGREGATION LEAVING CHURCH AFTER SUNDAY SERVICE

This is St. James', Quop, a Dyak church in the middle of the jungle
in Sarawak

heathen rites. They are today, now that their headhunting propensities have been successfully discouraged, a pleasant people to deal with, and entirely unspoiled by contact with Western civilization. They live by growing their own rice, and by catching fish in the rivers, and deer and pig in the jungle. They are friendly to the white man, but then the only white men that they have met are the government officers or the missionaries, all of whom are there for their benefit. These people, when they have been converted to Christianity and have been taught to abandon their foolish fear of omens and evil spirits, make very good Christians, and there are several flourishing congregations of them scattered throughout Sarawak. At each mission center there is a small school where they are taught simple English and also their own tongue, and three of them have been ordained in the past few years, and are doing good pastoral work among their own people.

One of the many difficulties of a diocese like Labuan and Sarawak is the lack of communications: there are only two railways in the whole see, and one of them is only twelve miles long. Outside the towns there are few roads, so that all the traveling has to be done by river or sea, or by walking along jungle paths. This all takes time, and as a rule the Bishop has to travel for six



PENTIK AND HEATHEN CHILDREN, AWIK KRIAN, SARAWAK

Pentik is a Heathen Image

months of every year if he wants to get around every station in his jurisdiction.

The mission staff of the diocese consists of about one hundred workers, of whom twenty are Europeans, and eight are ordained Asiatics. Perhaps the greatest need of the diocese at present is the development of the native ministry, through whom alone we can hope to reach the hearts of the people. This need we are doing our best to satisfy as funds allow. Another necessity is the mission launch, by which alone the Bishop can keep in touch with some of his remote stations. To endow this launch is one of our aims, for the upkeep of a ship is no small anxiety when funds are needed for living agents and buildings.



POLYNESIA

BY THE RT. REV. L. S. KEMPTHORNE

Bishop of Polynesia

THE diocese of Polynesia is situated in the South Pacific Ocean, and has the equator for its northern boundary over a length of 3,000 miles, while its southern boundary is 1,000 miles to the south. The diocese of Melanesia lies immediately to the west, separating it from Australia and New Guinea, and to the north lies the missionary district of Honolulu under the American Church, while Auckland in New Zealand is its southern neighbor. This immense area of ocean contains innumerable islands, possibly over 600, varying in size from Viti Levu in Fiji with nearly 5,000 square miles of area down to what are little more than verdure-covered rocks. It includes such well-known groups as Fiji, Samoa, Tonga, and the Cook Islands. Part of Samoa, however, with the

port of Pago Pago, comes in the missionary district of Honolulu, though it has been the Bishop of Polynesia's privilege to visit that port twice on his behalf.

The political range of the diocese is unique as is its area. Fiji is a British Crown colony, and provides for the residence of its governor, who is also high commissioner for the British Crown for its territories in the Western Pacific. Tonga is an independent kingdom, having its own queen and parliament, though they follow the advice of the British consular agent. Samoa is governed under the mandate entrusted to New Zealand, while the Cook islands are a dependency of that dominion. France has a large area under her government, having its center in Tahiti.

The earliest missionary endeavor in all these islands was not the work of the Episcopal Church but of the English Methodists and the London Missionary Society. It was successful in establishing everywhere large centers of Christian teaching and was able to control almost completely the social life of the native peoples. Soon, however, the Roman Church began her missions and since the early days the same variations of Christian worship which occur elsewhere have found their followers here. Our own Church was third on the field with the visit of the Primate of New



THE BISHOP OF POLYNESIA AND A NATIVE MINISTER OF
THE FRENCH MISSION ON BOARD H. M. S. *DUNEDIN*, 1925



SOME SOUTH SEAS MISSIONARIES

Left to right: Rev. Y. S. Mark, Tonga; the Bishop of Polynesia; Rev. P. B. Clayton of "Toc H"; the Archbishop of New Zealand; Rev. W. J. Hands, vicar of Suva, Fiji.

Zealand when he made a tour of the Pacific Islands in 1847, and eventually the diocese of Melanesia was formed. The present diocese of Polynesia was regarded by the first two bishops of Melanesia as being in their area of jurisdiction.

The first priest of our Church to reside in Polynesia came in 1870 from Australia to Fiji in order to minister to members of our own Church resident in the country, just a year previous to the cession of Fiji to Great Britain. A second worker was found to be required fourteen years later, and in the ensuing fourteen years several visits were paid by bishops sent from New Zealand. In 1902 the Bishop of Honolulu, when that diocese was handed over to the jurisdiction of the American Church, responded to an invitation from Tonga to establish the Episcopal Church there. But it was not until 1907 that the first Bishop of Polynesia was appointed with a definite jurisdiction. The Great War interfered disastrously with his plans for developing the work of the diocese and in 1921 he resigned.

At the present time there are four priests working in Fiji stationed at Suva (the capital of the colony), Levuka, Lautoka, and Labasa. There is a school for Melanesians in Suva, having a roll of sixty, with two teachers, and a school for In-



THE BISHOP OF POLYNESIA
TOURING IN FIJI

dians at Labasa, which is in course of being considerably developed with three teachers and a nursing sister as staff, and an attendance of seventy boys. It should be explained that the presence of these Melanesians and Indians in Fiji is due to a previous policy of introducing indentured labor, a policy which has been wholly discontinued since 1916. It has, however, introduced a new problem into the country inasmuch as the indigenous population is wholly nominally Christian and the Indian population which is rapidly becoming half the total is either Hindu or Mohammedan in religion. Churches are to be found at Suva, Levuka, and Labasa, and we hope soon to plan a church for the other center at Laukota. It must not be thought that the whole of the area even in Fiji has been adequately covered. The difficulties of communication and the scattered nature of that colony make it extraordinarily difficult to provide regular ministrations for everyone, and the only opportunities for such ministration in some places is provided by the Bishop's annual visit. The larger proportion of the European population here, as elsewhere, declares its adherence to the Episcopal Church.

In Tonga there is only one priest who, though a naturalized Tongan, is of Chinese birth and received his early education in Honolulu, and his



ANGLICAN MISSION SCHOOL FOR INDIANS,
LABASA, FIJI



FIRST SYNOD OF THE DIOCESE OF POLYNESIA, 1925
The Primate of New Zealand is in the center

deacon's orders in the American Church. He conducts services both in English and Tongan and, since the death of his leader in 1920, has carried on also lone handed in a very splendid way. He and his wife have carried on a school for boys and girls and he has striven to visit all of the small distant centers periodically.

In Samoa, Tahiti, and the chief island of the Cook Islands, Rarotonga, the only ministrations they receive are at the episcopal visitations. But in each of these places there are small bodies of Church members who have never been visited and are truly as sheep without a shepherd. It will be possible in time to encourage them to meet together under lay leadership and to provide more frequent ministrations especially in Apia, the chief town in Samoa, where before long it should be possible to establish a priest for a portion of the year at least.

In all these islands the white man has for long held, and still holds, a wonderful position of prestige. The larger number of these people are members of the Episcopal Church and thus our responsibility is out of all proportion to our numbers. Many have grown up without any ministrations of their own Church and have learned to do without it, so that our task is doubly difficult without the added difficulty of the scattered na-



CHURCH OF ST. JOHN THE BAPTIST, SUVA, AND PART
OF ITS CONGREGATION OF MELANESIANS

ture of the islands and the small centers of populations so scattered. One thing that can be asked of members of the American Church, who are coming in increasing numbers as visitors, is that they should make themselves known to us and that they should tell their friends about us.

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